

ASSUMPTION VS KNOWLEDGE:

A JOURNEY BACK TO THE SOURCE

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FOREWORD

This book is not a new system.

It is not a new teaching.

It is an observation of a pattern that repeats throughout history. A pattern that begins with direct revelation from God and ends with human additions that bury the revelation.

I write this not as a scholar.

I write this as someone who observes, verifies, and asks: "Where does it say that?" This question - simple but powerful - is the core of this book.

Everything stated here can be verified.

Every claim has a source.

Every observation can be tested.

Because that is the point: verify for yourself. Read for yourself. Check for yourself.

This book is a finger pointing.

Don't look at the finger.

Look at where it points: the words of God Himself. Direct. Unmixed. Pure.

CHAPTER 1:

THE TWO TYPES OF KNOWLEDGE

There are two types of knowledge. Real knowledge and assumption.

The difference is simple but crucial.

Real knowledge can be verified.

Assumption cannot.

Real knowledge comes from direct experience or from a source you can check.

Assumption comes from what people say.

From traditions.

From "everyone knows this." But if you ask "how do you know this?" you get no clear answer.

Only: "That's how it's always been."

Or: "Everyone believes this."

Or: "The scholars say it."

This is the difference. Real knowledge has a source. A verifiable source. Assumption has no source. Or the source is "people say." And "people say" is not verification.

It's just more assumption.

Why This Matters

Because most of what you "know" is probably assumption. Not because you're stupid. Not because you weren't paying attention.

But because you lived in a community.

And communities work this way: they pass down knowledge. From generation to generation.

But they also pass down assumption.

And after a while, you can't see the difference anymore.

Assumption feels like knowledge.

Because everyone says it. Your parents said it. Your teachers said it. Your friends say it.

So it must be true. But is it true?

Or is everyone just assuming the same thing?

An Example

Say you believe something. Let's call it X. You believe X because your father said it. Your father believed X because his father said it. And his father believed X because his father said it. Four generations believing X. But did anyone ever verify it? Did anyone ever ask: "Wait, how do we know X is true?" Maybe not. Maybe X was just passed down. From person to person. And now you believe it. Strongly. Certainly.

But your certainty is built on assumption.

Not on verification.

The Difference Between Faith and Knowledge

Faith is accepting without verifying.

Knowledge is accepting after verification.

Both can be useful. Sometimes you must have faith. You don't have time to verify everything. You trust the doctor. You trust the pilot. You trust the teacher. That's OK. But know that it's faith. Not knowledge. If the doctor says "take this pill" and you take it without asking why, then you have faith in him. That's convenient. But it's not knowledge. Knowledge would be: "Why this pill? What does it do? What are the side effects?" And then deciding.

The problem is not faith. The problem is: treating faith as knowledge. Treating assumption as verification. And then defending it as if you verified it. That's the problem.

How to Recognize Assumption

Ask yourself: "How do I know this?" If your answer is: "Someone told me," then it's not knowledge. It's faith. If your answer is: "I read it in a book," then ask: "But how did the book's

author know it?" If the answer is "He refers to a source I can check," then you can verify it. Do that. Check the source. If the answer is "He just says it," then it's his assumption. Not his knowledge. And certainly not your knowledge.

Another test: can you show it? If someone asks "Where does it say that?" can you say "Here, read this"? Can you point to the exact page, the exact verse, the exact source? If yes, good. Verify it together. If no, then it's assumption.

Why People Avoid Verification

Because it's scary. If you believed something your whole life, and then you ask "But how do I really know this?" - then you might discover that you don't know. That you always assumed. And that's frightening. Because if this isn't true, what else? So most people don't ask. They accept. They follow. And they pass it on to the next generation. And the pattern continues.

But there's another reason. Social pressure. If everyone believes X, and you ask "But how do we know X is true?" - then people look at you strangely. "Why are you doubting? Aren't you loyal? Are you rebellious?" No. You're just curious. You want to know, not assume. But that's not always appreciated. So people stop asking. They conform. And assumption wins.

This Book Is About the Pattern

The pattern of how communities go from knowledge to assumption. How they start with something pure - direct revelation, clear instructions - and end with something mixed.

Layers of interpretation. Traditions. Commentaries. Until no one is sure anymore what the original said. They only know what people said the original said. And that's not the same.

We'll look at three communities. Jews, Christians, and Muslims. Three revelations.

Torah, Gospel, Quran. And the same pattern. Over and over. Not because one group is worse. But because people are people. We have the tendency to complicate things. To add. To interpret. And slowly the addition becomes more important than the original.

But first we must understand how this happens. How does a community go from knowledge to assumption? What is the mechanism? That's what the next chapters explain.

Verify This

Think of one thing you're certain you "know." Something you never doubted. Now ask yourself: "How do I know this?" Can you verify it? Can you point to the source? Can you show it? Or have you always assumed it? Be honest with yourself. This is not to make you feel bad. It's to start with real knowledge. And real knowledge begins with honesty.

CHAPTER 2:

THE DIFFERENCE BETWEEN KNOWING AND GUESSING

There is a word in Arabic that summarizes this book. - dhann. It means: assumption, guessing, supposition. No certainty. No verification. Just: "I think it's like this." And there is another word. - 'ilm. This means: knowledge, knowing, verification. Certainty based on evidence.

The difference is large. Dhann is guessing. 'Ilm is knowing. And ancient texts warn: don't build on dhann. Build on 'ilm.

What Ancient Texts Say

There is an ancient text. Written more than 1400 years ago. It says something very important about dhann and 'ilm. It says:

Transliteration: Wa ma yattabi'u aktharuhum illa dhannan. Inna al-dhanna la yughni min alhaqqi shay'an.

Translation: "And most of them follow only assumption (dhann). Truly, assumption has no effect against the truth."

Read this again. "Most of them follow only assumption." Not a few. Most. And what does assumption do against the truth? Nothing. It has no effect. It means nothing.

Even if everyone thinks the same thing. Even if it's been like this for a thousand years. Even if it feels certain. It does nothing. It doesn't change the truth. It has no power over the truth.

Think of Job. Everyone thought he was cursed. Everyone believed he must have done something wrong. Why else would he suffer? But Allah said: "We found him steadfast. An excellent servant." What everyone thought had no effect. Allah's judgment was reality. Not their assumption.

Simple Examples Make It Even Clearer

Someone points to a chair and says: "This is a tree." Everyone repeats it. Everyone believes it. Does the chair turn into a tree? No. It remains a chair.

Gossip spreads that you were born on New Year's Day. Everyone believes it. Everyone congratulates you on January 1st. Does your birth date change? No. You were still born in June.

You take a photo next to a Lamborghini. Everyone thinks: "He's rich, that's his car." Does that make you rich? No. You're still poor. That car isn't yours.

See the pattern? What people think doesn't change reality. A chair remains a chair. Your birth date remains what it is. Your financial situation remains what it is. Their assumption has no effect. It stands apart from the truth.

And so it is with everything. Truth is what it is. Independent of what everyone thinks.

Independent of how many people believe it. Independent of how certain it feels. Assumption cannot change truth.

Allah determines what is true.

Not human assumption.

And if Allah says something, that is reality.

What we think about it changes nothing.

This is in the Quran. Surah 10, verse 36. Go check it. Verify it. That's the point of this book: verify everything.

But There Is More

Another verse. Also from the Quran. It says:

Transliteration: Wa la taqfu ma laysa laka bihi 'ilm.

Translation: "And do not follow that of which you have no knowledge ('ilm)."

This is direct. Clear. Do not follow something unless you have knowledge about it. Not dhann. Not assumption. But 'ilm. Knowledge. Verification. This is in Surah 17, verse 36. Check it.

Why This Matters

Because most people - including religious people - follow without knowing. They assume. They hear something. They accept it. They pass it on. Without asking: "But how do I know this? Where does it say this? Can I verify it?" And so they build their whole life on dhann. On assumption. And then they defend it as if it's 'ilm. As if it's knowledge. But it's not.

A Concrete Example

Someone says: "The law says X." You ask: "Where does it say that?" They say: "The scholars say it." You ask: "But where does it say that in the source text?" They say: "I don't know exactly, but all scholars agree on it." That's dhann. Assumption. Because you haven't seen the source. You haven't verified it. You trust that the scholars know. But how do you know that they verified it? Maybe they also follow assumption. Maybe their teachers said it. And their teachers heard it from their teachers. A chain of assumptions.

Compare this with: Someone says: "The law says X." You ask: "Where does it say that?" They say: "Surah Y, verse Z. Here, read it." You read it. You see it. Now you have 'ilm. Knowledge. Because you saw the source. You verified it. This is the difference.

But People Don't Like This Question

"Where does it say that?" This question makes people uncomfortable. Why? Because it forces them to admit: "I don't know. I assume." And people don't like that feeling. They want to seem certain. Authoritative. So instead of saying "I don't know," they say: "Everyone knows this." Or: "This is common knowledge." Or: "Are you seriously asking this?" They attack the question instead of answering it. That's a sign. A sign that they're assuming.

The Test Is Simple

If someone makes a claim, ask: "Where does it say that? Show me." If they can show it: good. Verify it together. Read it. Check it. If they can't show it: it's assumption. Maybe true. Maybe not. But no verification. So don't treat it as absolute. Treat it as an opinion. An assumption. Something that must be verified before you accept it.

A Warning in Ancient Texts

The Quran gives a strong warning. It says:

Transliteration: Qul hatu burhanakum in kuntum sadiqin.

Translation: "Say: Bring your proof if you are truthful."

This is in Surah 2, verse 111. And again in Surah 27, verse 64. It's a pattern. God asks for proof. Not assumption. Not "everyone says it." Proof. Verification. If you make a claim, show it. If you can't show it, acknowledge that it's assumption.

The Book That Has Wisdom AND Judges

The Quran calls itself in different ways. One of them is:

Al-kitab al-hakim - "The Wise Book" or "The Book that judges."

This word - (hakim) - comes from the root -- (h-k-m). And this root has two sides. Like a coin. Both sides are true. Both belong together.

Side 1: Wisdom

- hikmah: wisdom

Every verse in the Quran has hikmah. Wisdom. Depth. Meaning. If you read a verse and don't understand it, there are two possibilities:

Possibility 1: You haven't spent enough time on it

Read it again

Think about it

Let it settle

Possibility 2: You haven't invested enough energy in it

Compare it with other verses

Look for connections

Dig deeper

The wisdom is in it. But it doesn't come to you automatically. You must search for it. With time. With energy. With effort. Just as you dig for gold - it's in the ground, but you must dig to find it. The Quran is the same. The wisdom is there. But you must search.

And sometimes - even after time and energy - you don't fully understand it yet. That's normal. Some verses open their meaning later. After more life experience. After reading more verses. After more reflection. This is not mystery. This is just how learning works. Nobody understands everything at once. But the wisdom is there. And if you keep searching, you will find it.

Side 2: Judgment

- hukm: judgment, law, ruling

The same word also means: to judge, to rule, to give law. Every verse in the Quran judges. It's not just advice. It's law. It rules. It determines what is right and wrong. It is authoritative.

Both meanings are true. The Book has wisdom. And it judges with that wisdom. You cannot say: "This verse is wise, but it doesn't rule over me." Because the wisdom IS the judgment. And the judgment IS the wisdom.

The Book That Is Clear AND Makes Clear

The Quran also calls itself:

Al-kitab al-mubin - "The Clear Book" or

"The Clarifying Book."

This word - (mubin) - comes from the root -- (b-y-n). This is the root of - bayan. And bayan means: to make clear, to explain clearly, to speak, to articulate, all forms of clear communication.

This word also has two meanings. And both are true.

Meaning 1: The Book IS clear

It is self-evident. Directly accessible. You can read it. You can understand it. You don't need an intermediary to "decipher" it for you. It speaks for itself.

Meaning 2: The Book MAKES clear

It clarifies. It explains. It makes things clear that were unclear. It gives answers. It resolves confusion.

Both are true. The Book is clear enough to understand. And it makes other matters clear through what it says.

What This Means

If the Quran calls itself "the wise Book that judges" and "the clear Book that clarifies," then it's saying something important: you don't need an intermediary. You don't need a collection of explanations that becomes more important than the original. Because the Book is:

Clear enough to understand

Wise enough to guide

Authoritative enough to judge

Clarifying enough to explain

This doesn't mean you never need help. It doesn't mean explanation is always wrong. But it means: the source is primary. The source is clear. The source is complete. And every explanation must be tested against that source. Not the other way around.

The Problem with Traditions

Traditions are not bad. They can be useful. They give structure. Community. Identity. But the problem is: people gave traditions authority. They treat traditions as law. As absolute truth. They forget that traditions are human. Made by people. Passed down by people. And people make mistakes. People assume. So traditions can contain dhann. Assumption. And if you follow traditions without verifying, you might be following assumption. Without knowing it.

The solution? Test traditions against the source. Against revelation. Against what God said. If a tradition matches what God said: good. Follow it. If a tradition contradicts what God said: let it go. Because God's word is 'ilm. Certainty. Tradition is dhann until you verify it.

The Pattern Repeats

This pattern - from 'ilm to dhann, from knowledge to assumption - repeats

throughout history. It happened with Jews. It happened with Christians. It happened with Muslims. Not because they were bad people. But because they were human. And people have the tendency to assume. To follow without asking. And slowly assumption becomes the norm. And knowledge becomes rare.

But there is hope. Because the source is still there. Torah. Gospel. Quran. Unchanged. Waiting. For anyone who wants to read. Directly. Without filters. Without "this is what it means." Just: read what it says. That is 'ilm. That is knowledge. Everything after - interpretations, traditions, commentaries - must be tested against that. Not the other way around.

Allah Warned About This - Explicitly

And Allah didn't just warn generally. He warned explicitly. About this exact pattern. Surah 3, verse 78:

Transliteration: Wa-inna minhum lafareeqan yalwoona alsinatahum bilkitabi litahsaboohu mina alkitabi wama huwa mina alkitabi wayaqooloona huwa min 'indi Allahi wama huwa min 'indi Allahi wayaqooloona 'ala Allahi alkadhiba wahum ya'lamoon.

Translation: "And truly, there is among them a group who twist their tongues with the Book, so that you would reckon it as from the Book, but it is not from the Book. And they say: 'It is from Allah,' but it is not from Allah. And they say lies about Allah, while they have been given knowledge."

Let's Break Down This Verse: yalwoona

alsinatahum bilkitabi - **

"They twist their tongues with the Book"

They take the Book. And they twist it. With their speech. With their words. With their interpretations.

- litahsaboohu mina alkitabi

"So that you would reckon/count it as from the Book"

- hasaba: to reckon, to count, to consider as. The goal of the twisting? So that YOU would RECKON it as part of the Book. So that you would think: "This is from Allah's revelation."

- wama huwa mina alkitabi

"But it is not from the Book"

The truth? It is NOT from the Book. It's their addition. Their interpretation. Their twisting.

- wayaqooloona huwa min 'indi Allahi

"And they say: 'It is from Allah'"

They claim: "This comes from Allah. This is divine revelation." wama huwa min 'indi Allahi -

"But it is not from Allah"

The truth? It does NOT come from Allah. It comes from people.

wayaqooloona 'ala Allahi alkadhiba wahum - ya'lamoon

"And they say lies about Allah, while they have been given knowledge"

- wahum ya'lamoona - while they have been given knowledge. From the root - - - 'ilm.
Knowledge.

This Is the Core:

They have been given knowledge.

The source is available.

Torah exists. Gospel exists. Quran exists.

The knowledge is THERE.

But what do they do?

They twist it with their tongues (interpretations, additions)

They present it as if it's from the Book

They say: "This is from Allah"

People RECKON it as from the Book

People take it as knowledge And

the worst part?

- while they have been given knowledge.

They have access to the real knowledge.

But they take the twisting.

They don't realize it themselves.

Because they treat the twisting as the source of knowledge.

While the real knowledge is just there.

Available.

For anyone who wants to read.

This Is SOMETHING OBVIOUS

This is not a secret. This is not hidden wisdom. This is obvious. The source is there. Read it.
Torah - read it. Gospel - read it. Quran - read it. The knowledge is available. But people read
the twisting:

Talmud instead of Torah

Doctrine instead of Gospel

Hadith instead of Quran

And they think: "This IS the knowledge." But it's assumption. While the real knowledge IS
THERE. They have been given knowledge - but they take assumption.

That's Why This Book Is Called: Assumption vs Knowledge You
have the source.

You have been given knowledge.

But do you take the knowledge?

Or do you take the twisting?

Dhann or 'ilm?

Assumption or knowledge?

This is the question. For Jews. For Christians. For Muslims. For anyone who received revelation. Allah gave you the source. The knowledge. Direct. Clear. Complete. Will you read it? Or will you follow the twisting? The choice is yours.

Verify This

Go to the verses I quoted. Surah 10:36. Surah 17:36. Surah 2:111. Surah 27:64. Surah 3:78. Read them yourself. Check if I quoted them correctly. Check if the translation is accurate. Look up where the Quran calls itself "al-kitab al-hakim" and "al-kitab almubin." See it yourself. That's the point. Verify. Always. Even what I say. Especially what I say.

CHAPTER 3:

WHY THIS MATTERS

Until now we've talked about assumption versus knowledge. Dhann versus 'ilm. But why does this matter? Why not just follow what everyone follows? Why not just accept what traditions say? Why bother to verify? Here's why.

Because Your Life Is Built On It

What you believe determines how you live. If you believe God commanded something, you live differently than if you believe God didn't command it. If you believe something is forbidden, you avoid it. If you believe something is obligatory, you do it. Your whole life - how you eat, how you pray, how you treat people, how you spend money, how you use your time - is shaped by what you believe.

And if what you believe is built on assumption? Then your whole life is built on assumption. Maybe it's correct. Maybe not. But you don't know for sure. Because you never verified it.

Think about this. You do things every day because you think God wants it. But how do you know God wants it? Because someone said it? Because tradition says it? Or because you read it in direct revelation? There's a difference. A big difference.

Because God Will Ask About It

Ancient texts say: on the Day of Judgment you will be asked about what you did. And why you did it. You cannot say: "Everyone did it." You cannot say: "My community believed this." Because God will ask: "But what did I say?" And if your answer is "I don't know, I just followed people," then you have a problem.

The Quran says this explicitly. Surah 17, verse 36 (which we already saw): "And do not follow that of which you have no knowledge. Truly, the hearing, the sight, and the heart - about all of these things will be questioned."

About all of these things will be questioned. Your hearing: what did you hear? Your sight: what did you see? Your heart: what did you believe? And why? If your answer is "I heard people say this, so I believed it," is that enough? No. Because God gave you a mind. He gave you the capacity to verify. And He gave you direct revelation. Why did you follow people instead of verifying what God said?

Because Assumption Can Lead to Shirk

Shirk is an important concept in monotheistic religions. It means: associating something or someone with God. Sharing God's authority with something else. And one of the ways this happens is by giving people authority as if their words are God's words.

Think about it. If a scholar says "This is forbidden," and you follow it without checking whether God actually forbade it, then you give that scholar authority that belongs only to God. Because only God can forbid and permit. If God didn't forbid it, but you follow it because a scholar said it, then you're following the scholar. Not God. That's a form of shirk.

The Quran warns about this. It tells a story about Jews and Christians who followed their scribes and priests as if they were God. Surah 9, verse 31:

Transliteration: Ittakhadhu ahbarahum wa-ruhbanahum arbaban min dun Allah.

Translation: "They took their scribes and their preachers as masters besides Allah."

How did they take them as masters? By following their words as if they were God's words. By accepting their prohibitions without verifying whether God prohibited it. By accepting their permissions without verifying whether God permitted it. They gave their scribes and preachers authority. And that is shirk.

This can happen today. With any community. Any religion. If you follow a scholar without verifying what God said, you give that scholar authority that belongs only to God. That's dangerous.

Because It Shows Respect for God

If God took the trouble to speak - to send direct revelation - then that revelation deserves respect. And respect means: read it yourself. Understand it yourself. Verify it yourself.

Imagine: someone writes you a letter. An important letter. With instructions. With advice. With answers to your questions. But instead of reading the letter, you ask someone else: "What's in it?" And they tell you what they think is in it. And you accept it. Without reading the letter yourself.

How would the writer feel? Ignored. Not respected. Because you gave more value to what someone else said than to what he wrote.

It's the same with revelation. God spoke. Directly. Clearly. And instead of reading His words, people ask: "What did the scholars say?" And they accept it. Without verifying at the source. That's lack of respect. For God. For His words.

Because It Protects You Against Abuse

Throughout history, people have abused religion. They used it to gain power. To gain control. To manipulate others. How did they do this? By making claims about what God said. And people followed. Without verifying. "God says you must obey me."

"God says you must pay this."

"God says you must not do this."

And people accepted it. Without asking: "Where does it say that? Show me." And so deceivers gained power.

But if you verify, you're protected. Someone says: "God says X." You ask: "Where does it say that?" They can't show it. Now you know: it's their opinion. Not God's word. And you're not obligated to follow.

Verification is protection. Against abuse. Against manipulation. Against control.

Because Truth Matters

This sounds simple. But it's deep. Truth matters. Not just "what works." Not just "what makes people happy." But what is true.

If something isn't true, it doesn't matter how many people believe it. It's still not true. If something doesn't come from God, it doesn't matter how many scholars say it. It still doesn't come from God.

Truth is objective. It doesn't depend on opinions. It doesn't depend on consensus. It depends on what is. And in religious context: it depends on what God said. Not what people said that God said.

If you care about truth - real truth - then you must verify. Because only verification lets you see the difference between what is true and what people think is true.

Because It's a Choice

Ultimately, this is a choice. You can choose to follow without asking. You can choose to accept what everyone says. You can choose to live on assumption. Many people do this. And maybe it's easier. Fewer questions. Less thinking. Just follow.

But you can also choose to verify. To ask: "Where does it say that?" To return to the source. To know instead of assume. This requires effort. This requires courage. Because people will look at you strangely. They'll say: "Why are you asking this? Are you doubting?" But it's not doubt. It's curiosity. It's honesty. It's respect for truth.

And this choice - to verify or to assume - determines how you live. What you believe. How you approach God. Everything.

The question is: what choice do you make?

Verify This

Go to Surah 17:36. Read it yourself. Check if it really says you'll be questioned about your hearing, sight, and heart. Go to Surah 9:31. Read it yourself. Check if it really warns against following scribes and preachers as if they're lords. See it yourself. That's verification. That's knowledge. That's 'ilm.

CHAPTER 4:

HOW ASSUMPTION SPREADS

We've seen what assumption is. We've seen why it's important to verify. But how does assumption spread? How does a community go from knowledge to assumption? It's not sudden. It's gradual. And it follows a pattern.

Step 1: The Revelation Comes

It begins with direct revelation. God speaks. Clearly. Directly. Without confusion. This is the source. The Torah to Moses. The Gospel to Jesus. The Quran to Muhammad. Peace be upon them all. Pure revelation. Direct words from God.

At this moment, everything is clear. The people who receive the revelation understand it. They read it. They follow it. Directly. No filters. No intermediaries. Just: God said this, so we do this.

Step 2: Questions Arise

But then comes daily life. And questions emerge.

"How do we do this exactly?"

"What does this word mean?"

"How do we apply this in this situation?"

This is normal. People have questions. And questions are not bad. Questions lead to understanding.

The problem is not the questions. The problem is what happens next.

Step 3: People Give Answers

Scholars, teachers, leaders - they give answers. They interpret. They explain. They clarify. And sometimes their answers are good. Based on the text. Verified at the source. But sometimes their answers are assumptions. Based on what they think. Or what their teacher thought. Or what their community always thought.

And here the problem begins. Because the answers are passed down. From generation to generation. And slowly people forget to verify. They just accept the answer. Because "the scholar said it." And the scholar is trustworthy. Right?

Step 4: Answers Become Traditions

After enough time, the answers become traditions. "This is how we've always done it." "This is what our ancestors believed." "This is our way." The answers - which were once human interpretations - are treated as absolute truth. Nobody asks anymore: "But where does it say that in the revelation?" Because the tradition IS the answer.

And now the assumption is baked in. In the culture. In the community. In how people think and live.

Step 5: Traditions Get Authority - People Give It

This is the dangerous step. People give traditions authority. They treat the collection of answers and interpretations as if it's as important as the original revelation. People know the traditions better than they know the source. They can tell you what their madhab says. But

they can't tell you what the Torah says. Or what the Gospel says. Or what the Quran says. They refer to the tradition. Not to the source.

And if you ask: "But what does the original text say?" they look at you strangely. As if you're asking something weird. As if the tradition is enough. As if verification at the source isn't necessary.

Step 6: Those Who Check the Source Become Suspect

Now comes the reversal. People who return to the source - who ask "Where does it say that?" - become suspect. They're seen as rebels. As troublemakers. As people who undermine the community. Because they ask questions. They verify. And that threatens the traditions.

"Why do you doubt the scholars?"

"Do you think you're smarter than a thousand years of wisdom?"

"This is how it's always been. Who are you to change it?"

And so people stop asking. They conform. They follow. And assumption wins.

The Result: Revelation Buried Under Traditions

The end result is this: the original revelation is still there. Unchanged. But buried. Buried under layers of interpretation. Commentaries. Traditions. Human additions. And people read the additions. Not the revelation. They follow the traditions. Not the source.

And if you ask: "What does God say?" they must search. Through the layers. Through the commentaries. To find what God actually said. Because they don't know it anymore. They only know what people said that God said.

Why Does This Happen?

This pattern repeats. Over and over. Throughout history. With every community. Why? Three reasons.

Reason 1: Convenience

It's easier to follow than to verify. Following requires no effort. No questions. No thinking.

Just: do what everyone does. Verifying requires time. Energy. Reading. Comparing. Thinking. And people often choose convenience.

Reason 2: Social Pressure

If everyone does something, it's difficult to be different. Social pressure is powerful. You want to be accepted. You want to belong. And so you follow what the group follows. Even though you haven't verified it. Even though you're not sure. You follow. Because that's what everyone does.

Reason 3: Respect for Authority

People respect authority. Scholars, teachers, leaders - they know better, right? They studied. They learned. So if they say something, it must be true. Right? This respect is not bad. But it becomes dangerous when it becomes blind obedience. When you stop verifying because "the authority said it." Because authorities are human. They make mistakes. They assume. And if you don't verify their words, you might be following their assumptions.

How to Stop This Pattern

By doing one thing: verify. Always. Even what authorities say. Even what traditions say. Even what everyone "knows." Ask: "Where does it say that?" And go to the source. Read it yourself. Check it yourself. Know it yourself.

This stops the pattern. Because if enough people verify, assumptions cannot spread. They are stopped. Tested. And if they don't match the source, they are rejected.

Verification is the antidote to assumption.

A Warning

But be careful. If you start verifying, you'll find things that don't match. Traditions that aren't in the source. Interpretations that contradict the text. This can be shocking. Because it means that what you always believed - what everyone always believed - might not be true.

And here you must make a choice. Do you stay with the tradition because it's comfortable? Because it's what everyone does? Or do you follow the truth? Even if it's uncomfortable? Even if it makes you different?

This choice defines you. As a person. As a believer. As a seeker of truth.

Verify This

Think of one tradition in your community. Something that's "always been done this way." Now ask yourself: "Where does it say that? In which verse? On which page?" Can you find it? Can you verify it? Or is it a tradition that was never verified? Do the test. See what you find. That's how you break the pattern.

CHAPTER 5:

THE PATTERN FROM REVELATION TO EXPLANATION

We've seen how assumption spreads. Now we go deeper. We'll look at the specific pattern that repeats throughout religious history. A pattern that begins with pure revelation and ends with something else. Something mixed. This pattern has steps. And every community - Jewish, Christian, Islamic - followed these steps.

The Pattern in Five Phases

Phase 1: Pure Revelation

It begins with God's words. Direct. Unmixed. Pure revelation.

For Jews: the Torah. The five books of Moses. God spoke to Moses. Moses wrote it down. Clear. Direct.

For Christians: the Gospel. The words of Jesus. God's revelation through Him. Clear. Direct.

For Muslims: the Quran. God spoke to Muhammad through the angel Gabriel.

Muhammad repeated it. People wrote it down. Clear. Direct.

In this phase, everything is simple. The community has the words of God. They read it. They follow it. No complications.

Phase 2: Practical Questions

But then comes daily life. And questions arise.

"How do we do this exactly?"

"What does this word mean?"

"How do we apply this here?"

This is normal. Revelation gives principles. But life is complex. So people ask for clarification. And leaders - prophets, disciples, companions - give answers. Based on their understanding. Based on what they saw. Based on what they heard.

In this phase, the answers are still close to the source. Because the people giving answers saw the revelation. They were there. They knew the context.

Phase 3: Answers Get Collected

Generations pass. The original witnesses die. But their answers remain. Through oral transmission. Through written records. And people begin to collect these answers.

For Jews: the Mishnah. Collection of rabbinic interpretations and laws.

For Christians: church doctrine. Councils. Catechism. Collections of what church fathers said.

For Muslims: hadith collections. Stories about what the Prophet said and did.

In this phase, the collections begin to take on a life of their own. They become important. People study them. Quote them. Follow them.

Phase 4: People Give Collections Authority

Now the shift happens. People treat the collections - which were once meant to clarify the revelation - as if they have authority themselves. People no longer say: "The Torah says..." They say: "The Mishnah says..." They no longer say: "The Gospel says..." They say: "The church teaches..." They no longer say: "The Quran says..." They say: "The hadith says..."

People give the collection authority. They read the revelation through the lens of the collection. Instead of testing the collection against the revelation.

And here the problem begins. Because the collection is human. It contains human interpretations. Human assumptions. Human errors. But people treat it as if it's divine. As if it has the same authority as the revelation itself.

Phase 5: The Revelation Becomes Secondary

In the final phase, the reversal is complete. People treat the collection as if it's more important than the revelation. People know the collection better. They quote the collection more. They base their lives on the collection.

And the revelation? It's still there. Unchanged. But people barely read it. Because "you can't understand it without the collection." "You need the explanation." "You must follow the scholars."

The revelation has become secondary. The human addition has become primary.

How This Looks in Practice

With Jews: Torah and Talmud

The Torah is God's word to Moses. Clear. Direct. But after the Torah came the Mishnah - rabbinic interpretations. And then the Gemara - commentary on the Mishnah. Together they form the Talmud.

And what happened? The Talmud became enormous. Thousands of pages. Dozens of volumes. And Jewish scholars studied the Talmud more than the Torah. Because "you can't understand the Torah without the Talmud." People gave the explanation more attention than the source.

Try discussing with a traditional Jew about what the Torah says. They'll refer you to the Talmud. To what scribes said. To interpretations. Not to the words of the Torah itself.

With Christians: Gospel and Doctrine

Jesus preached. His words were clear. Direct. But after Jesus came councils. Church fathers. Theologians. They interpreted. They clarified. And slowly church doctrine became the filter.

And what happened? People gave doctrine authority. Not the words of Jesus. If you ask: "But what did Jesus say about this topic?" they say: "The church teaches..." They refer to councils. To catechism. To what the church decided. Not to what Jesus said.

People gave the explanation more weight than the words of Jesus himself.

With Muslims: Quran and Hadith

Muhammad received the Quran. Directly from God through the angel Gabriel. Clear. Complete. But after Muhammad came hadith collections. Stories about what he said and did. Collected by scholars. Generations later.

And what happened? Many Muslims know hadith better than the Quran. They quote hadith more. They base their practice on hadith. And if you ask: "But where does it say that in the Quran?" they say: "The hadith explains the Quran." People treat hadith as if it has the same authority as the Quran.

People gave the collection authority - sometimes even more than the revelation itself.

The Same Pattern, Three Times

Do you see it? The same pattern. Three communities. Three revelations. But the same steps:

Pure revelation comes

Questions arise

Answers get collected

People give collections authority

Revelation becomes secondary

This is no coincidence. This is human nature. We have the tendency to add. To interpret. To explain. And slowly the additions become more important than the original.

But Why Is This a Problem?

Because the collections - however useful they may be - don't have the same status as revelation. They're human. They contain human interpretations. Human errors. Human assumptions.

God's words are perfect. Human words are not perfect. And if you give human words the same authority as God's words, you make a mistake. A big mistake.

Because now you can no longer distinguish between what God said and what people said. Between what is absolute and what is interpretation. Between what is certain and what is assumption.

The Solution Is Simple

Return to the source. The original revelation. Torah. Gospel. Quran. Read it yourself. Understand it yourself. And use the collections as tools. Not as replacement. Not as the final word. But as tools that must be tested against the source.

If an interpretation matches the revelation: good. Follow it. If an interpretation contradicts the revelation: let it go. Because the revelation is the authority. Not the interpretation.

Verify This

Choose one collection from your tradition. Mishnah. Catechism. Hadith. Whatever. Choose one statement from it. And ask yourself: "Where does this say in the original revelation? In which verse? On which page?" Can you find it? Or does it only exist in the collection? Do the test. See the difference between revelation and addition.

CHAPTER 6:

WHEN QURAN GOT HADITH

The pattern we described happened. Multiple times. In different communities. With different revelations. Let's begin with the most recent example: what happened with the Quran. Not because it's worse than other examples. But because honesty begins with yourself. With your own community.

What God Gave

God gave the Quran. Directly through the angel Gabriel to Muhammad. The Quran makes claims about itself. Clear, verifiable claims. One of them is in a passage that asks a question:

Transliteration: Afaghayra Allahi abtaghi hakaman wahuwa alladhi anzala ilaykum alkitab mufassalan.

Translation: "Should I seek a judge other than Allah? While He is the One who has sent down to you the book in detail." (Surah 6:114)

The question is rhetorical. The answer is clear: no. Allah is the judge. His book is the judgment. And notice the word: - mufassalan - in detail. Worked out in detail. Fully explained. Not vague. Not incomplete. Detailed.

The next passage makes it even clearer:

Transliteration: Wa tammat kalimat rabbika sidqan wa-'adlan.

Translation: "And the word of your Lord is completed in truth and in justice." (Surah 6:115)

Completed. - tammat - complete, finished, nothing more needs to be added. In truth - - sidqan - reliable, accurate. In justice - - 'adlan - from the root - -: set right, coordinated, corrected, the correct version.

This is powerful. Allah's word is the correct version of everything that circulated and circulates. Stories circulate? This is the correct version. Interpretations circulate? This is the correct version. Traditions circulate? This is the correct version. Allah's judgment is completed - in truth and in justice. Why would you go to another version? From scholars who guess? From traditions that are probabilities?

But There Is More

The Quran asks another question. A direct question:

Transliteration: Fabi-ayyi hadeethin ba'dahu yu'minoon.

Translation: "In which hadith after this will they believe?" (Surah 77:50)

Literally. "Which HADITH?" The word hadith means "story, narration, report." The Quran asks: "In which stories after this (the Quran) will they believe?" The implication is clear: you should not follow other stories. The Quran is enough.

Another passage makes it even more explicit:

Transliteration: Tilka ayatu Allahi natloooha 'alayka bilhaqq fabi-ayyi hadeethin ba'da Allahi wa-ayatihi yu'minoon.

Translation: "These are the verses of Allah which We recite to you in truth. In which hadith after Allah and His verses will they believe?" (Surah 45:6)

"After Allah and His verses." Which hadith after the Quran? The question is rhetorical. The answer is: none.

What Happened

After Muhammad died, people began to assume. "The Prophet probably said this." "The Prophet probably did that." First 50 years after his death. Then 100 years. Then 200 years. People reported: "I heard from X, who heard from Y, who heard from Z, who saw the Prophet do this." A chain of assumptions. Over 200 years. Nobody could verify it. Nobody was there. It was two centuries ago. But people accepted it. They collected these stories. They called it "hadith" - literally "stories."

The Irony of Verification

Here's something ironic. The Quran says explicitly in a passage:

Transliteration: Ya ayyuha alladheena amanoo in jaakum fasiqun binaba'in fatabayyanoo.

Translation: "O you who believe, if someone comes with news, verify it." (Surah 49:6)

The word is - fatabayyanoo. From the root -- which means: to make clear, to clarify, to verify, to check. The instruction is direct: verify what you hear. Check it. Make it clear. Before you accept it.

But hadith collectors did the opposite. They collected everything first. 200 years after the Prophet. Chains of people who "heard it." And "verified" later by asking: "Was this narrator reliable?" But how do you verify reliability 200 years back? You can't. You can only ask other people: "Was he reliable?" And if those people say "yes," you accept it. But those people weren't there either. They also assume. It's a chain of assumptions about reliability. Nobody can verify it. But they call it "Sahih" - authentic. And billions of people accept it.

Sahih Bukhari and Muslim

The two most "reliable" hadith collections are Sahih Bukhari and Sahih Muslim. Collected more than 200 years after the Prophet. Bukhari reportedly collected 600,000 hadith. He accepted 7,275. How did he know which were real? He checked the chain of narrators. If the chain was "reliable," he accepted the hadith. But how did he know narrators were reliable? He asked other people. "Is X reliable?" "Yes, Y says X is reliable." "Is Y reliable?" "Yes, Z says Y is reliable." A chain of assumptions about reliability. Nobody could verify it. It was 200 years ago. But they accepted it.

And Then Scholars Said

"You need hadith to understand the Quran." Think about this for a moment. Allah says: "The book is detailed." "The word is completed - in truth and in justice." "In which hadith after this will they believe?" But scholars say: "Not detailed enough. Not completed. You need hadith."

Who is right? Allah or scholars? Allah says He is the judge and His judgment is detailed and completed - the correct version of everything that circulated. Scholars say you also need hadith as judge. Allah asks: "In which hadith after this?" Scholars answer: "In these hadith."

And this is exactly what Allah warned about in Surah 3:78. People twist with their tongues. They present their additions as if they're from the Book. They say: "This is from Allah." But it's not from Allah. And people reckon it as from the Book. While they have been given knowledge - the Quran is there, clear and complete, the correct version of everything. But they take the twisting as the source of knowledge.

Library, Not Book

Just like Christians with their "Bible" (βιβλία - library of books), Muslims collected everything. Without verifying first. This phenomenon even has a name: Israeliyyat - . Stories and traditions taken from Jewish and Christian sources, without verification. Included in hadith collections as "Islamic." People collected everything they heard. From anyone. Jewish scribes. Christian priests. Stories from the Talmud. Stories from the Bible. Everything went into the collection. Later they tried to sort. "This is authentic. This is not." But the damage was done. The collection was contaminated. And nobody could say with certainty what really came from the Prophet and what didn't.

Concrete Examples Where Hadith Contradicts or Adds to the Quran

Let's look specifically at five examples where hadith directly contradicts what the Quran says.

1. Gog and Magog Cannot Return

Hadith says: Ya'juj and Ma'juj (Gog and Magog) come back at the end of times and destroy the world. Jesus fights against them.

The Quran says:

Translation: "And it is forbidden for any community that We destroyed that they should return." (Surah 21:95)

- haram: forbidden, impossible. - la yarji'oon: they do NOT return. Literally: "No community that was destroyed can return."

Verse 96:

Translation: "Until Ya'juj and Ma'juj are opened and they descend from every height." -

hatta idha: until, unless.

Verse 97:

Translation: "And the true promise (the Last Day) draws near."

The structure is clear. Verse 95: "No people can return." Verse 96: "Unless Gog and Magog are opened" - which only happens on the Last Day. Verse 97: "And the Last Day draws near." This is the same grammatical structure as:

Translation: "And they will not enter Paradise unless the camel passes through the eye of the needle." (Surah 7:40)

A camel never fits through a needle's eye. Similarly: Gog and Magog only come on the Last Day. And on the Last Day there is no world left to destroy. They don't "return" to the world. The hadith stories about Gog and Magog returning don't match the Quran.

2. Muhammad Received No Physical Miracles

Hadith says: Muhammad performed physical miracles - he split the moon, water flowed from his fingers, food multiplied, etc.

The Quran says:

Translation: "And nothing prevented Us from sending the signs (miracles) except that the former peoples denied them." (Surah 17:59)

Allah says literally: "We send Muhammad NO physical miracles." Why? Because earlier peoples received physical miracles and they still denied them. And furthermore:

Translation: "Is it not sufficient for them that We revealed to you the Book which is recited to them?" (Surah 29:51)

Allah says: The BOOK is the sign. The QURAN is the miracle. Not physical. But for the EAR. For the MIND. For the HEART. Muhammad's sign was the Quran - for the ear, not for the eyes.

3. The Moon-Splitting Is About the Last Day

Hadith says: Muhammad split the moon in two during his life as a miracle.

The Quran says:

Translation: "The Hour has drawn near and the moon has split." (Surah 54:1)

- iqtarabat: has drawn near (past/completed). - as-sa'ah: the Hour (the Last Day). - wainshaqqa: and has split (past/completed). Both events in completed tense, connected with (and), in the same sentence. This fits with other Last Day verses:

Translation: "And when the heaven is split and becomes rose-colored like molten metal."
(Surah 55:37)

Translation: "When the heaven splits." (Surah 84:1)

- inshaqqa: exactly the same word as Surah 54:1. Exact same grammar. Exact same context: THE LAST DAY. If Surah 54:1 was about Muhammad's life, then Surah 55:37 and 84:1 would also have to be about Muhammad's life. But those verses are obviously about the Last Day.

So Surah 54:1 is also about the Last Day.

Moreover: Muhammad received no physical miracles (Surah 17:59, 29:51). If the moon really physically split, everyone would have seen it - not just in Mecca, but worldwide. There are no historical records from China, Persia, Byzantium, or India of a moon that split. And if it was the greatest miracle that ever happened, why didn't everyone immediately believe? And there's more evidence. The Quran reports that unbelievers repeatedly asked for a sign:

Translation: "And they say: 'Why is no sign sent down to him from his Lord?'" (Surah 6:37, 10:20, 13:7, 13:27, 29:50)

If Muhammad had split the moon - the greatest miracle ever - why did they keep asking for a sign? They had seen it. And what is Allah's answer in Surah 10:20?

Translation: "So say: 'The unseen belongs only to Allah. So wait, indeed I am with you among those who wait.'"

- fantadhiroo: wait. Wait for what? For the Last Day. For the real signs. Not: "I already gave a sign - the moon-splitting." But: "Wait." If the moon really split, Allah would say: "The sign is already given." But He says: "Wait." This confirms: there was no moon-splitting during Muhammad's life.

4. Khidr Does Not Live Forever

Hadith says: The man who Moses met in Surah 18 is called "Al-Khidr" () and is immortal. He still lives and sometimes appears to people.

The Quran says:

Translation: "And they found a servant from among Our servants to whom We had given mercy from Us and taught him knowledge from Us." (Surah 18:65)

- 'abdan: a servant (indefinite). Not "Al-Khidr." Not "The Khidr." But "a servant." No name given. If his name was important, Allah would have said it. Just like Moses, Aaron, Abraham, Jesus - all named. But this servant? No name.

And notice: the Quran says - "a servant from among Our servants." The word ** ('ibad - servants) is predominantly used in the Quran for people. If he was an angel, Allah would say "one of Our angels." If he was a jinn, Allah would say "one of the jinn." But it says: "a servant from among Our servants" - he is one of them, not different from them. A human. With a special mercy (- mercy, and - knowledge). But still a human.

And furthermore:

Translation: "And We have not made for any human before you immortality." (Surah 21:34)

- li-basharin: for a human being. - al-khuld: immortality, eternal life. This verse is addressed to Muhammad. But it says: "No human before you." Meaning: No human who ever lived received immortality.

And:

Translation: "Every soul will taste death." (Surah 3:185)

- kullu: every, all. - nafs: soul. - dha'iqatu: will taste. - al-mawti: death. No exceptions. EVERY soul. So he will taste death. He cannot live forever. Hadith claims something the Quran directly denies.

5. Sihr Is Illusion, Not Real Transformation

Hadith says: Black magic really exists. Witches blow on knots. Evil spirits. People can be cursed.

The Quran says:

Translation: "And from the evil of the blowers on knots." (Surah 113:4)

- an-naffathat: the blowers (from - - : to blow, to utter). - fi al'uqad: on/in the knots (from --: to knot, to bind, commitments). This is not about literal witches blowing on ropes. It's about people who with words untie your principles

(** - commitments, convictions). People who with false words undermine your faith.

And about sihr itself:

Translation: "It seemed to him from their sihr that they (the ropes) were moving." (Surah 20:66)

- yukhayyalu: it SEEMED, it was imagined (from --: imagination, illusion).

Not: "The ropes really became snakes." But: "It SEEMED as if they moved." Sihr = illusion. Not real transformation.

And:

Translation: "And the sahir does not succeed, wherever he comes." (Surah 20:69)

- la yuflihu: does not succeed. If sihr was real supernatural power, why wouldn't it succeed? Because it's not real power. It's illusion. Deception. Tricks.

And the most important principle:

Translation: "There is no power and no strength except with Allah."

** - hawl: power, transformation. - quwwa: strength, capacity. There are natural forces - psychological influence, tricks, illusions. But can a human transform another human into a monkey? Instantly heal a sick person without treatment? Bring a dead person to life? No. Because - there is no real transformative power except with Allah. Only prophets with explicit permission from Allah could perform miracles (- with Allah's permission). And even they attributed it to Allah, not to themselves. Sihr is illusion (- it seemed so), not real transformation. It can deceive eyes. It can sow fear. It can psychologically influence. But it cannot cause real transformation. Because only Allah has that power.

The Result

Today Muslims ask: "What does the law say?" They check hadith. Not the Quran first.

"How do you pray?" They check hadith. Not what Allah said first. And if you say: "But the Quran says this," they answer: "Yes, but hadith explains it." People gave hadith authority.

It became so authoritative that the saying arose: "The Sunnah judges over the Quran."

Read this again. "The Sunnah judges over the Quran." Not: "The Quran judges over the Sunnah." But: "The Sunnah judges over the Quran." Human stories judge over God's words. That's what happened.

Allah gave the correct version - - of everything that circulated and circulates. But people chose the versions that circulated. The stories. The interpretations. The traditions. And treated them as if they were from Allah. Exactly as Allah warned in Surah 3:78 - they twisted with their tongues, presented it as if it's from the Book, while they have been given knowledge. The Quran is there. Clear. Complete. The correct version. But they take the twisting.

Verify This

Read Surah 6:114-115. Read Surah 77:50. Read Surah 45:6. Read Surah 49:6. Check every verse I quoted about Gog and Magog, Muhammad's miracles, the moon-splitting, Khidr, and sihr. Are these verses really in the Quran? What do they say? Do they contradict what hadith says? Be honest with what you read. Not what you want it to say. But what it really says. That's verification. That's 'ilm. Not dhann.

No Accusation. A Recognition.

This is not written to attack Muslims. It is written to say: "It happened again. The same pattern. We are not immune. We did the same. We did not stop the pattern. We repeated it." Recognition is the first step toward correction. If we do not recognize it, we keep repeating it. Generation after generation. Until no one knows what the original said. Only what the collection says.

The Lesson

Allah gave the Quran. Detailed. Completed. He asked: "In which hadith after this?" But people collected hadith. 200 years later. Without direct verification. And said: "You need this." The pattern repeated. And the warning is: if it happened to us, be careful. Because patterns repeat. Unless you recognize them. And consciously choose to act differently.

CHAPTER 7:

WHEN GOSPEL BECAME DOCTRINE

The pattern repeated. With Christians. The same steps. The same result. But different details. Different methods. Different claims. Let's look at what happened with the Gospel.

What God Gave

God gave the Gospel. Through Jesus. Directly. Jesus preached simply. Love God. Love people. Follow the commandments. Repent.

The kingdom of heaven is near.

No complex theology.

No Trinity. No doctrine about his own divinity. Just: follow God. Be good to people.

The Quran confirms what Jesus received:

Transliteration: Wa-ataynahu al-injeel.

Translation: "And We gave him the Gospel." (Surah 5:46)

- atayna: We gave. - al-injeel: the Gospel (from the Greek εὐαγγέλιον - euangelion - "good news").

What Jesus Said

In the Gospels themselves - as we have them now - there are passages where Jesus speaks simply. He doesn't say: "Worship me." He says: "Worship God." An example: "Jesus answered: 'The first of all commandments is: Hear, O Israel, the Lord our God is one Lord. And you shall love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength.' This is the first commandment." (Mark 12:29-30)

"The Lord our God is one Lord." Not three. Not Father, Son, and Holy Spirit. But one. And: "You shall love the Lord, your God." Not: "You shall love me." But: "You shall love God." Jesus points to God. Not to himself.

Another passage:

"And as He was going out on the road, one ran up, knelt before Him, and asked Him:

'Good Teacher, what shall I do that I may inherit eternal life?' Then Jesus said to him:

'Why do you call Me good? No one is good but One, that is, God.'" (Mark 10:17-18)

Someone calls Jesus "good." Jesus corrects him. "Why do you call Me good? No one is good but God." Literally. Jesus rejects the compliment. He says: only God is good. Not me. God.

But Then Came Councils

After Jesus' departure came debates. Who was Jesus? A prophet? A teacher? Or more? People discussed. Interpretations differed. Generations passed. And then, centuries later, came councils. Gatherings of bishops. To decide. To vote. About doctrine.

Council of Nicaea - 325 AD

About 300 years after Jesus. The Council of Nicaea. Bishops came together. They debated: Is Jesus God? Or is he created? Two camps. Arius said: "Jesus is created. He is not eternal. He is not God." Athanasius said: "Jesus is God. He is eternal. He is equal to the Father."

They voted. Literally. They voted on who Jesus was. The majority chose Athanasius. Jesus is God. And they wrote it down. The Nicene Creed:

"We believe in one Lord Jesus Christ, the only begotten Son of God, begotten of the Father before all ages, God from God, Light from Light, true God from true God, begotten, not made, of one substance with the Father."

Notice the words. "God from God." "True God from true God." "Of one substance with the Father." These are big claims. But they're not in Jesus' words. Jesus didn't say: "I am God from

God." He said: "No one is good but God." Jesus didn't say: "I am of one substance with the Father." He said: "The Lord our God is one Lord."

Council of Constantinople - 381 AD

Another council. 56 years later. To clarify the Trinity. Father, Son, and Holy Spirit. Three persons. One God. How does that work? Nobody could explain it. But they voted for it. And wrote it down as doctrine.

Council of Ephesus - 431 AD

Again a council. New question: Does Jesus have two natures (human and divine) or one? Nestorius said: "Two natures." He was condemned as a heretic. The doctrine: Jesus has two natures in one person. Human and divine. United but not mixed. How? It's a mystery. Accept it.

Council of Chalcedon - 451 AD

Another council. 20 years later. To confirm and clarify the previous doctrine. Jesus is fully God and fully man. Simultaneously. Without confusion. Without change. Without separation. Without division. How? Again: it's a mystery.

The Pattern Is Clear

Jesus preached simply. God is one. Love God. Love people. Follow the commandments. But centuries later, people voted on who he was. They created doctrine. Complex theology. Trinity. Two natures. Incarnation. Salvation through crucifixion. And they said:

"This is what Jesus meant." But Jesus didn't say it. People interpreted. People voted. People decided. And their decision became law.

And just like with Jews and Muslims, this is exactly what Allah warned about in Surah 3:78. They twisted with their tongues. They presented their interpretations as if they're from the revelation. They said: "This is what God meant." But it was what they thought. And people reckoned it as truth. While they have been given knowledge - the Gospels were there, Jesus' words were there. But they took the twisting.

Doctrine Wins Over Text

Today it's worse. If you ask a Christian: "Where did Jesus say: 'I am God, worship me'?" they can't point to it. Because Jesus didn't say it. Literally. He said other things. "No one is good but God." "The Lord our God is one Lord." "I can do nothing of Myself." But Christians say: "Yes, but the doctrine says he's God. And the Church has always believed this." The doctrine wins. Not the text. The interpretation wins. Not the words.

Library, Not Book

Just like Muslims with hadith, Christians collected everything. The New Testament is not a single book. It's a collection. 27 books. Written by different authors. At different times.

Matthew, Mark, Luke, John - four versions of Jesus' life. Acts - about the early church. Letters of Paul - his theologies and interpretations. Letters of Peter, James, John. Revelation - apocalyptic visions. All collected. All called "The Bible" - βιβλία - "books" (plural). A library. Not one book.

And within that library there are contradictions. Mark says one thing. John says something different. Matthew has a genealogy. Luke has a different genealogy. Different details. Different stories. But all treated as "The Bible." As one whole. And doctrine tries to explain the contradictions. To harmonize. To interpret. And that interpretation becomes more authoritative than the text itself.

Concrete Examples Where Doctrine Contradicts What Jesus Said

Let's look specifically at three examples where doctrine directly contradicts what Jesus himself said.

1. "I and the Father Are One"

Doctrine says: John 10:30 - "I and the Father are one" - proves that Jesus is God. Because he says he and God are one. So Jesus = God.

What Jesus actually said: Read the context. John 17:20-22. Jesus prays to God:

"And I do not pray for these alone, but also for those who will believe in Me through their word; that they all may be one, as You, Father, are in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me. And the glory which You gave Me I have given them, that they may be one just as We are one."

"That they all may be one, as You, Father, are in Me, and I in You." Jesus prays that his followers will be "one." Just as he and the Father are "one." Does this mean all followers become one person? That they all become God? No. It means: one in purpose. One in mission. One in faith. Unity. Not identity.

If "I and the Father are one" means Jesus is God, then "that they all may be one" means all believers are God. But nobody says that. So "being one" doesn't mean "being the same person." It means: unity in purpose.

2. Jesus Did Not Claim Divinity - He Denied It

Doctrine says: Jesus is God. He claimed divinity. He accepted worship.

What Jesus actually said: Mark 10:18 - "Why do you call Me good? No one is good but One, that is, God." Literally. Someone calls him "good." Jesus corrects: Only God is good. Not me.

John 14:28 - "You have heard Me say to you, 'I am going away and coming back to you.' If you loved Me, you would rejoice because I said, 'I am going to the Father,' for My Father is greater than I."

"My Father is greater than I." Greater. Bigger. Higher. Jesus literally says: God is greater than me. If he was God, how can God be greater than God? It doesn't make sense.

John 5:30 - "I can of Myself do nothing. As I hear, I judge; and My judgment is righteous, because I do not seek My own will but the will of the Father who sent Me."

"I can of Myself do nothing." God can do everything. Jesus says: I can do nothing of myself. "I do not seek My own will but the will of Him who sent Me." Two wills. Jesus' will. And God's will. If Jesus is God, why are there two wills? Why does Jesus seek God's will instead of his own?

3. The Trinity Is Nowhere in the Bible

Doctrine says: God is three persons in one being. Father, Son, Holy Spirit. This is the Trinity. This is fundamental Christian belief.

What the Bible actually says: The word "Trinity" is not in the Bible. Literally. Look it up. It's not there. The concept was developed. Centuries after Jesus. By councils. By theologians. The closest verse that's used is Matthew 28:19:

"Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit."

"In the name of the Father and of the Son and of the Holy Spirit." This names three entities. But does it say they're one? No. Does it say they're all God? No. It just names them. Together.

And interestingly: the earliest manuscripts of Matthew don't have this verse. Scholars debate whether it's original or added later. But even if it's original, it doesn't say "three in one." It just names three entities.

Compare with what Jesus himself said: "Hear, O Israel, the Lord our God is one Lord." (Mark 12:29). One. Not three. One.

The Result

Today Christians ask: "What is the truth?" They check doctrine. Not what Jesus said first. "Who is Jesus?" They check the Nicene Creed. Not the Gospels first. And if you say: "But Jesus said this," they answer: "Yes, but the Church teaches that." Or: "Yes, but the Trinity explains it." People gave doctrine authority. It became so authoritative that the saying arose: "Outside the Church there is no salvation." Not: "Outside Jesus' teaching." But:

"Outside the Church." The institution won over the message.

And this is exactly what Allah warned about in Surah 3:78. They twisted with their tongues - councils voted, theologians interpreted. They presented it as if it's from the revelation - "This is what Jesus meant." But it was what they thought. People reckoned it as truth - the Trinity, the two natures, the incarnation. While they have been given knowledge - Jesus' words were there, clear and simple. "God is one." "No one is good but God." "The Father is greater than I." But they took the twisting.

Verify This

Read Mark 12:29-30. Read Mark 10:17-18. Read John 14:28. Read John 5:30. Read John 17:20-22. Check if these verses are really in the Gospels. What do they say? Does Jesus say he is God? Or does he point to God? Does he say he's equal to God? Or does he say God is greater? Be honest with what you read. Compare Jesus' words with the doctrine. Do they match? Or do they contradict? That's verification. That's the test.

A Forgotten Teaching: Jesus' Simple Monotheism

There is one verse that summarizes everything. Mark 12:28-29. A scribe asks Jesus: "Which commandment is the most important?" Jesus answers:

"The most important is: Hear, O Israel, the Lord our God, the Lord is One. And you shall love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength."

The Lord is One. Not three. One. This is the Shema — the central prayer of Judaism, from Deuteronomy 6:4. Jesus quotes it. Confirms it. The Lord is One. And he adds: Love this one God. Completely. This is the most important commandment. Not the Trinity. Not complex theology. Just: God is One, love Him completely.

What happened to this simplicity? Jesus' message was simple. Love God. Love people. Follow the commandments. But it became complex. Trinity. Transubstantiation. Original sin. Purgatory. Papal infallibility. Concepts requiring years of theological study to "understand." Did ordinary people need years of study to know God? Jesus said no. Matthew 18:3: "Truly I tell you, unless you change and become like little children, you will never enter the kingdom of heaven." Simple faith. Direct connection with God. No complex theology needed.

But people gave the Church authority to make it complex. Why? Because complexity creates power. When it is simple, everyone has direct access. No intermediaries needed. When it is complex, you need experts. Priests. Theologians. The Church. And they become indispensable.

The Parallel With Muslims

Muslims read this and think: "You see? Christians went astray." Without realizing: it happened to them too. Christians have councils. Muslims have hadith. Christians voted on canonical books. Muslims collected reports 200 years later. Christians developed the Trinity through voting. Muslims developed madhabs (schools of law) through interpretation. The same pattern. Different community. We are all human. We all repeat the same thing.

CHAPTER 8:

WHEN TORAH BECAME TALMUD

The Jews: When Torah Became Talmud

The pattern repeated. With Jews. The same steps. The same result. But harder to see. Because with Muslims, Quran and hadith stand apart. With Christians, Gospels and doctrine stand reasonably apart. But with Jews? Torah and Talmud are so intertwined that many don't see the difference anymore. The Torah is buried. Deeply buried. Under thousands of pages of Talmud.

What God Gave

God gave the Torah. Direct revelation. Through Moses. On Mount Sinai. The Torah was clear. Clear commandments. Instructions. Laws. Deuteronomy 30:11-14 says something important:

"For this commandment which I command you today is not too mysterious for you, nor is it far off. It is not in heaven, that you should say, 'Who will ascend into heaven for us and bring it to us, that we may hear it and do it?' Nor is it beyond the sea, that you should say, 'Who will go over the sea for us and bring it to us, that we may hear it and do it?' But the word is very near you, in your mouth and in your heart, that you may do it."

Read this slowly. "It is not too mysterious for you." Not too difficult. "Not far off." Not inaccessible. "Not in heaven." You don't need to be an angel. "Not beyond the sea." You don't need to search for it. "The word is very near you." It's close. "In your mouth and in your heart." You can speak it. You can understand it. "That you may do it." To carry it out.

This is explicit. The Torah says about itself: you don't need intermediaries. It's clear. Accessible. For everyone.

What Happened

After Moses came interpretations. First oral. People explained: "This commandment means this." "This law works like this." Generations of explanation. Passed down from teacher to student. Centuries long. Eventually it was written down. It became the Talmud.

The Talmud is enormous. Much bigger than the Torah. The Babylonian Talmud contains about 6,200 pages. The Torah? About 300 pages in standard edition. The explanation is more than 20 times bigger than the original. 20 times.

The Structure of the Talmud

The Talmud consists of two parts. The Mishnah - the "Oral Torah" - collected around 200 CE, about 1400 years after Moses. And the Gemara - commentary on the Mishnah - completed around 500 CE.

The Mishnah contains debates between scribes. "Rabbi Akiva says this." "Rabbi Hillel says that." "The school of Shammai says this." "The school of Hillel says that." Different opinions. On the same subject. Sometimes contradictory. All collected. And then the Gemara - commentary on these debates. Discussions about discussions. Interpretations of interpretations. Layers upon layers.

The Difficult Thing About the Jewish Example

The Torah and Talmud are so intertwined in practice that people barely see the difference anymore. The Torah still exists. Unchanged. But buried. Under a mountain of rabbinic interpretation. Most Jews know the Talmud better than they know the Torah. They learn the Talmud first. And read the Torah through the lens of the Talmud.

But let's look at clear additions. Things that are NOT in the Torah. That were added many years later. And that directly conflict with what God said.

Clear Additions and Conflicts

1. The Oral Law Itself - The Claim

The claim that there is an "Oral Torah," equally binding as the written Torah, contradicts what the written Torah itself says.

Deuteronomy 4:2: "You shall not add to the word which I command you, nor take from it."

Deuteronomy 12:32: "Whatever I command you, be careful to observe it; you shall not add to it nor take away from it."

Nothing to add. Nothing to take away. This is there. Literally. And yet the Talmud claims: "There is an Oral Torah, equally binding as the written Torah." This is a direct addition. People gave this addition authority. And treated it as if it came from God. But it's not in the Torah.

2. The Akhnai Purity Dispute - The Extreme Example

There is a passage in the Talmud (Bava Metzia 59b) that shows the pattern in its most extreme form. The story of "The Oven of Akhnai."

Note: The "Akhnai Purity Dispute" refers to a legal-ritual argument about an oven built in segments with sand between them. Rabbi Eliezer ruled it ritually pure — because technically it was not a single complete vessel. The other rabbis ruled it impure. It was a dispute about the purity classification of a segmented clay vessel, recorded in Bava Metzia 59b.

Rabbi Eliezer debates with other rabbis about whether a certain oven is ritually clean or unclean. All rabbis say "unclean." Rabbi Eliezer says "clean."

According to the story as written in the Talmud, Rabbi Eliezer calls upon a series of miracles to prove his point. A carob tree jumps 100 meters. A stream flows backward. The walls of the study house begin to fall. And then — the story claims — a voice from heaven, a Bat Kol, declares: "Why do you argue with Rabbi Eliezer? The law always follows him!"

The story presents this voice as God's own confirmation that Rabbi Eliezer is correct. But stop here. Before reading further. This story is in the Babylonian Talmud — Bava Metzia 59b — written down around 500 CE, more than 1400 years after Moses. It was passed down through a chain of rabbis. Nobody was there. Nobody can verify it. No external source — no Roman record, no Greek account, no contemporary Jewish document — confirms any of it. We do not know if this happened. We do not know if God said this. We only know that people wrote it down, centuries later, and gave it authority. That is the same chain of assumption this book has described throughout.

But what do the other rabbis say? Rabbi Yehoshua stands up and says: "It is not in heaven!" (Deuteronomy 30:12). He quotes the Torah - the verse we already saw that says the Torah is not in heaven but close, in your mouth and heart.

And then the Talmud makes its most extraordinary claim: that God laughed and said "My children have defeated Me! My children have defeated Me!" This is presented in the Talmud as a good outcome. As a victory.

Notice what is happening here. The Talmud — a human text, written by unknown authors, centuries after Moses — claims that God Himself endorsed the principle that human interpretation overrules divine revelation. But how do we know God said this? Because the Talmud says so. It is a human text using its own authority to claim divine approval for its own authority. That is a circular argument. And it is the most extreme version of the pattern described in this book: not only does the human addition bury the original — it rewrites God Himself as someone who approves of being overruled.

The theology being constructed here is that the Torah now belongs to people, and therefore people have the final word — even above a direct voice from God. But that theology is itself built on an unverifiable story, in an unverifiable text, written 1400 years after the revelation it claims to interpret. It is dhann — assumption — used to permanently overrule 'ilm — verified knowledge.

This is the pattern in its most extreme form. Human interpretation elevated above divine revelation. Presented not as a problem, but as a virtue. And the proof offered for this elevation is itself an unverified human story. People gave their own interpretation authority — even above a voice from heaven — and the only evidence that God agreed is a story they wrote themselves.

3. Kitchens - Different Kosher Rules Per City

Here's a concrete, daily example. Kosher laws. What you may eat. What not. The Torah gives basic rules. Clear. Direct. Certain animals are permitted. Others not. Simple.

But then came rabbinic authorities. They interpreted. They added. They developed details. And the result? Every city has its own rules. Every community has its own interpretations. Different "kitchens."

What is kosher in city A is not kosher in city B. What this rabbi permits, that rabbi forbids. The same Torah. But hundreds of different interpretations. And every community thinks: "Our way is the correct way."

This is what happens when people give their interpretations authority. When they treat their explanation as if it's God's law. Division. Confusion. Nobody knows anymore what God actually said. They only know what their local rabbi says.

4. Jesus' Rejection - "He Must Be One of Us"

And here's another example of how exclusivity leads to blindness. Jesus came. With signs. With a message. But the Jewish leaders rejected him. Why? One of the reasons: "He's not a rabbi from our school. He's not a Pharisee. He's not a Sadducee. He doesn't follow our interpretations. He's not one of us."

Exclusivity created a filter. "If he's not from us, he can't be from God." And so they rejected him. Not based on his signs. Not based on his message. But based on: "He doesn't fit in our system. He's not one of us."

This is what happens when a community gives people authority to determine who is a prophet and who isn't. When they make their system more important than the message. They can miss a real prophet. Because he doesn't fit in their kitchens. In their interpretations. In their traditions.

Just as Noah's people would say: "If you don't honor Wadd, you're not a real believer" - the Jewish leaders said: "If you don't follow our Talmud, you're not a real Jew."

What the Torah Said About Adding

But the Torah was explicit. Deuteronomy 4:2: "You shall not add to the word which I command you, nor take from it, that you may keep the commandments of the LORD your God which I command you."

Nothing to add. Nothing to take away. This is clear. Why? "That you may keep the commandments." If you add, you change the commandments. If you take away, you change the commandments. And then you don't keep them anymore.

And Deuteronomy 12:32: "Whatever I command you, be careful to observe it; you shall not add to it nor take away from it."

Again. Nothing to add. Nothing to take away. Do what I command. Not what people say I command. What I command.

But people gave the Talmud authority. Thousands of pages of additions. And treated it as if it was binding. The Oral Law. The prozbul. The rabbinic interpretations. The kitchens. Everything was treated as if it came from God. But it came from people.

5. Jacob Wrestled With God — A Human Projection

Another striking example of human addition in the Jewish tradition is Genesis 32:22-31 — the story of Jacob who, according to the text, "wrestled with God" through the night until dawn. Not only did Jacob wrestle with God — he won. And as a result, God changed his name to Israel: "You have struggled with God and with humans and have overcome."

This raises a direct question: Can God lose a wrestling match with a human being? The God who created the heavens and the earth, who holds all power — defeated in physical combat by a man?

The Torah itself warns: "You shall not add to the word which I command you." Yet this passage — which attributes physical limitation and defeat to God — was never questioned. It was accepted, passed down, and built upon. Scholars who point this out are told: "It is symbolic." But if it is symbolic, why was it written as a physical event? And who decided it was symbolic? The text itself does not say so. That interpretation came later. From people. Not from God.

This is the pattern in miniature: a text is written, people accept it without verification, and then when questioned, it is retroactively "explained" in a way that was never in the original. The explanation becomes the authority. The original question — "Can God really be defeated?" — is never honestly answered.

6. Solomon's 700 Wives — A Claim from the Tanakh, Not the Torah

1 Kings 11:3 states that Solomon had 700 wives and 300 concubines — 1,000 women in total. This claim has been accepted for centuries without question. But apply the same standard this book has maintained throughout: verify it. Ask: where does this claim come from? And is it logically possible?

First, the source. This claim does not come from the Torah. The Torah — the five books of Moses — ends with the death of Moses, long before Solomon was born. The claim comes from 1 Kings, which is part of the Nevi'im (the Prophetic Writings) — a different section of the Tanakh entirely. It was written by an anonymous author more than 280 years after Solomon's death. Scholars today identify this writer as the "Deuteronomistic historian" — a writer or group active during the reign of King Josiah in the 7th century BCE, or possibly during the Babylonian exile. The scholarly consensus is that "Solomon's wives were introduced as a theological construct" — a narrative device to explain the later division of the kingdom.

Christians adopted this claim by incorporating the full Tanakh into their canon as the Old Testament. Neither the Gospel — the words of Jesus — nor the Quran contains this claim. The Quran mentions Sulayman (Solomon) but gives no number of wives. This is exclusively a claim from the Nevi'im, adopted by Christianity. It does not come from direct revelation in the Torah or the Gospel.

Now apply simple logic. If Solomon visited one wife per day, it would take nearly three years before he returned to his first wife. If he visited multiple wives per day, the logistics become absurd — a king spending the majority of his reign managing a household of a thousand women rather than governing. And with a thousand women, the question of inheritance alone becomes unmanageable: how many children, how many competing claims, how many conflicts?

Furthermore, other prophets had a maximum of four wives — and even that was exceptional. In most documented cases there was a clear purpose: Abraham's situation arose because

Sarah could not conceive. Many marriages in the ancient Near East were political alliances — daughters of foreign kings given to cement treaties. Some women were elevated from servant status to wife for reasons of dignity and legal protection. None of this resembles a household of a thousand.

This is the pattern applied to a specific claim: a text was written by an unknown author, centuries after the fact, for theological purposes. It was given authority. It was passed down. Nobody asked: "Who first said this? Can this be verified? Does this contradict what we know about how prophets lived?" It was accepted as knowledge. But it is assumption — written into scripture by people, not revealed by God.

Furthermore, other prophets and kings had a maximum of four wives — and even that was exceptional, not the rule. In most cases there was a clear purpose: Abraham's situation arose because Sarah could not conceive. Marriages in the ancient Near East were often political alliances — daughters of foreign kings given to cement treaties. Some were elevated from servant status to wife for reasons of dignity and legal protection. None of this resembles a harem of a thousand.

And who made this claim? Scholars today identify the author of 1 Kings as the anonymous "Deuteronomistic historian" — a writer or group of writers who lived more than 280 years after Solomon's death, during the reign of King Josiah (7th century BCE). The scholarly consensus is that "Solomon's wives were introduced in the Josianic edition of Kings as a theological construct" — meaning: a narrative device to explain the split of the kingdom and the introduction of foreign gods. The author is unknown. The source is unclear. No contemporary record from Solomon's time confirms it.

This is exactly the pattern described in this book. A claim was written down. It was given authority. It was passed down for centuries. Nobody asked: "Where does it say that? Who first said this? Can this be verified?" It was accepted as knowledge. But it was assumption.

CHAPTER 9:

CHAPTER 10:

THE STORY OF NOAH'S PEOPLE — WHERE IT ALL BEGAN

We have seen the pattern three times. With Islam. With Christianity. With Judaism. But this pattern did not begin with any of these. It began much earlier. The Quran names it. Specifically. With names.

What the Quran Says About Noah's People

Surah 71:23 names five figures: Wadd, Suwa, Yaghuth, Ya'uq, and Nasr. These are presented in the Quran as the idols that Noah's people worshiped. But look at those names. They are not the names of animals, stars, or abstract forces. They are human names. Names that describe virtues and qualities.

Wadd means love, affection. Suwa means form, beauty. Yaghuth means helper, one who comes to aid. Ya'uq means guardian, protector. Nasr means eagle — in Arabic symbolism,

strength and vision. These are not names invented for idols. These are descriptions of people — righteous people who were respected and admired in their community.

The classical commentators, drawing on traditions recorded by Ibn Abbas, explain what happened: these were righteous men from the generation before Noah. When they died, their community was devastated. They did not want to forget them. So they made images — statues, representations — to remember them. "When we look at the image of Wadd, we are reminded of his righteousness."

This was the beginning. Not worship. Not shirk. Just remembrance.

How Remembrance Became Worship

The first generation that made the images knew exactly what they were doing. They said: "This is an image of a righteous man. We remember him." The image had no power. The man was gone. It was a memorial.

But then that generation died. And their children grew up looking at the statues. They asked: "What are these?" Their parents said: "These are images of righteous men who our people honored." But the parents did not always fully explain. Or the children did not fully understand. And slowly, across generations, the explanation got shorter. The context got lost. And what remained was: "These figures are important. Our people honor them."

A generation later: "These figures protect us." A generation after that: "We must bring offerings to them." A generation after that: "They are gods."

Nobody decided one day to start worshiping idols. Nobody woke up and said: "Let us abandon Allah and worship statues." It happened gradually. Through generations. Through the slow loss of context. Through the replacement of verified knowledge with inherited assumption.

This is shirk in its origin. Not deliberate rebellion. But gradual drift. Starting with something good — honoring the righteous — and ending with something that completely replaced the original purpose.

The Mechanism Is Always the Same

Look at the structure. It is identical to every example in this book:

Righteous people existed → They died → People wanted to remember them → Memorials were created → Memorials were explained → Explanations were passed down → Context was lost → The memorial received the authority of the original → The original was forgotten.

With Noah's people: the righteous died → statues were made → statues became idols. With Jews: Moses received the Torah → scribes interpreted it → the interpretation became the Talmud → the Talmud received equal authority to the Torah.

With Christians: Jesus preached → disciples recorded → councils interpreted → doctrine received authority over the Gospel.

With Muslims: Muhammad received the Quran → companions reported his sayings → hadith was collected → hadith received authority equal to the Quran.

Four times. The same mechanism. Different names. Different forms. The same result: the original gets buried under the addition.

Why the Quran Names the Names

The Quran does not need to name those five figures. It could have said: "Noah's people worshiped idols." That would have been enough to make the point. But it names them: Wadd. Suwa. Yaghuth. Ya'uq. Nasr.

Why? Because the names are the point. If the idols had names like "Sun God" or "Storm God" — abstract supernatural figures — then the lesson would be limited: "Don't worship nature." But human names tell a different story: "Don't give the authority of God to humans. Not even righteous humans. Not even people you love and respect. Not even people who genuinely deserved honor."

The warning is precise. The danger is not from obvious evil. The danger comes from good intentions that slowly drift, across generations, into something that replaces the source.

Verify This

Read Surah 71:23. Read the names: Wadd, Suwa, Yaghuth, Ya'uq, Nasr. Ask yourself: why do these "idols" have human names? Why names that describe virtues? Read Deuteronomy 30:11-14, Deuteronomy 4:2, Deuteronomy 12:32. Read Surah 5:18, Surah 2:80, Surah 19:88-93, Surah 49 (the full chapter), Surah 24:41, Surah 55:1-4. Check if these verses are really in the Torah and Quran. What do they say? Does God say His word is accessible or inaccessible? Does God say you may add or not? And do you see the pattern — from Noah until now? Be honest with what you read.

CHAPTER 11:

THE EXCLUSIVITY CLAIMS

The Exclusivity Claims in all religions

But there's more. Besides the additions came claims. Claims of exclusivity. Claims without basis in all of The Holy scriptures.

These claims divided people. And created arrogance instead of humility.

"We Alone Are the Children of God"

What they claim: Only Jews are God's chosen people. Only they have a special relationship with God. Others are outsiders.

What the Quran says:

Translation: "And the Jews and the Christians said: 'We are the children of Allah and His beloved.' Say: 'Why then does He punish you for your sins? No, you are humans from among those He created.'" (Surah 5:18)

- Say: why then does He punish you?
- No, you are (just) humans
- from among those He created

Allah destroys the exclusivity claim. You are humans. Like all others.

2. "We Will Go to Paradise Sooner or Later"

What they claim: Even if we sin, we'll eventually go to Paradise. Because we're Jews. God always forgives us.

What the Quran says:

Translation: "And they said: 'The Fire will not touch us except for numbered days.' Say: 'Have you taken a covenant with Allah? For Allah never breaks His covenant. Or do you say about Allah what you do not know?'" (Surah 2:80)

The Fire will not touch us except for numbered days - -

Have you taken a covenant with Allah?

Or do you say about Allah what you do not - know?

This is assumption. They CLAIM something about Allah without proof.

The Christian Variant: "Jesus Is the ONLY Son of God"

While Jews said "we are God's children," Christians said something different: "Not we, but our prophet is THE child of God. Literally. Unique. Divine." What the Quran says:

Translation: "And they said: 'the All-Merciful has taken a son.' You have claimed something monstrous.

The heavens are almost torn apart because of it, and the earth split, and the mountains collapsed. Because they attributed a son to the All-Merciful. And it does not befit the All-Merciful to take a son if any one in

the heavens and the earth Only

can come to the All-Merciful, as a

servant.

(Surah 19:88-93)

- You have claimed something monstrous

The heavens are almost torn apart -

** - It does not befit the All-Merciful to take a son

This is the strongest rejection in the Quran. The heavens are almost torn from this claim.

The Pattern of Exclusivity

THE PEOPLE OF NOAH: "Wadd is special → Yaghuth is special → Worship them"

JEWS: "We are special → We are God's children → We go to Paradise"

CHRISTIANS: "Our prophet is special → He is God's ONLY son → He is God"

MUSLIMS: "We are special → You must understand Arabic to be a Muslim → In Paradise we will speak Arabic." The same structure. The same assumption. No proof in the Quran.

ALL FORE: Exclusivity without proof. Claims about Allah without verification.

People elevated to a status they don't have. Authority given that only belongs to God.

What Allah Actually Said Translation: "O mankind, indeed We created you from male and female and made you into nations and tribes so that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you." (Surah 49:13)

We created you from male and female

Biologically all equal. No difference in origin.

We made you into nations and tribes so that you may know one another

- li-ta'arafoo:

so that you may know one another, may recognize one another. From the root - - ('ayn-ra-fa): to know, to recognize, to distinguish.

Not "so that you may know one another" in the sense of becoming friends. But so that you may RECOGNIZE one another. May DISTINGUISH. For practical matters:

Distinguish your family from non-family

Recognize and track criminals

Organization of society

Identification

Accountability Traceability

Allah doesn't need this. Allah knows exactly who you are. Without tribe. Without name. Without identification. But WE need it for practical life.

- Indeed, the most noble of you in the sight of Allah is the most righteous

Not your race. Not your lineage. Not your prophet. But your TAQWA - your consciousness of Allah, your deeds.

The examples above represent only a fraction of what could be cited. Each major religion contains dozens of similar cases — claims without Quranic basis, additions presented as revelation, interpretations elevated above the source text. The extreme cases have been deliberately left out. The goal is not to overwhelm with examples, but to show the pattern clearly enough that you can recognize it yourself — and apply that recognition to everything you encounter.

This is what real questioning looks like. Not asking about the name of the woman in the story of Joseph, or the names of his brothers. Those are details. Questioning everything means asking: "Where does this claim come from? Who first said it? Can it be verified at the source? Is this from God, or from people who claimed to speak for God?"

What Distinguishes People? Consciousness and Al-Bayan

Consciousness is the first test.

All creations have consciousness. Surah 24:41 says explicitly:

"Do you not see that whoever is in the heavens and the earth glorifies Allah, and the birds with wings spread? Each one knows its own prayer and glorification."

- Each one KNOWS. Birds, animals, all creations know how they glorify Allah. They have consciousness. A rabbit has taqwa - awareness, vigilance for danger. A rabbit is on guard. A

dog watches its surroundings. This is their form of taqwa - awareness of their situation, vigilance for what can harm them.

But humans received more.

Allah gave humans - al-bayan.

Surah 55:1-4:

"Ar-Rahman. Taught the Quran. Created man. Taught him al-bayan."

** - al-bayan - from the root --: to articulate, to clarify, to explain, to speak, all forms of clear communication. This is what distinguishes humans. The capacity to articulate. To clarify. To explain concepts. To convey meaning.

And with al-bayan, humans can develop a specific form of taqwa: taqwa toward Allah - consciousness of Allah, situational awareness in spiritual context, vigilance for what displeases Him.

And how do people develop this taqwa?

Through testing.

Surah 49 - Al-Hujurat - is the Surah of consciousness. The entire Surah revolves around situational awareness. Being aware of your context, your words, your actions. Verse 3: Those Whose Hearts Allah Has Tested

"Indeed, those who lower their voices in the presence of the Messenger of Allah - they are the ones whose hearts Allah has tested for taqwa."

- imtahana: has tested, has tried - quloobahum: their hearts - litaqwa: for taqwa

Allah tests hearts for taqwa. Through situations. Through interactions. Through how you deal with the Prophet, with others, with news, with your own behavior. This is how taqwa develops - through testing, through becoming conscious.

Verse 13: The Core Verse - Taqwa Is the Criterion

And then comes verse 13 - the verse we already quoted. After all the instructions about consciousness, about verification, about behavior, Allah says:

"O mankind, We created you from male and female and made you into nations and tribes so that you may recognize one another. Indeed, the most noble of you in the sight of Allah is the one with most taqwa."

This is the point. Not your lineage. Not your race. Not your group. Not your "kitchen." But your taqwa - your consciousness of Allah, your situational awareness in spiritual context, your vigilance for what displeases Him.

You develop this through testing. Through situations. Through verification. Through al-bayan - your gift to articulate, to clarify, to understand. And this is what makes people noble in Allah's sight. Not their name. Not their lineage. Not their traditions. But their taqwa.

The Result

Today Jews ask: "What does the law say?" They check the Talmud. Not the Torah first. "How do you celebrate Shabbat?" They check rabbinic rules. Not what God said first.

People gave the Talmud authority. It became so authoritative that the saying arose: "The Torah has 70 faces." Meaning: there are many interpretations. All valid. But God gave one Torah. Not 70. People created 70 interpretations. And said they're all valid.

CHAPTER 12:

RETURN TO THE SOURCE

We've seen the pattern. From Noah's people to Muslims. Four times. The same mechanism. Righteous people → Memorial → Explanation → Collection → People give it authority → The original gets buried. But there is a solution. And it's simple. Return to the source.

The Story of Moses and Where He Needed to Be

There is a story in the Quran. Surah 18:60-64. Moses travels with his student. Allah had told him to seek a certain place. The place where two seas meet. There he would meet someone who would teach him something. They travel. And at a certain point, by a rock, something miraculous happens. The fish they have with them - their food - comes to life. A dead fish becomes alive. And swims away to the sea. This is a miracle. A sign from Allah. This was the place where Moses needed to be. But they don't notice it. They go further. Past the place. Too far.

They Went Too Far

After a long journey they become tired. Moses says: "Give us our lunch. We have become weary." Then the student realizes it. "At the rock - the fish came to life and swam away. And I forgot to tell you." But Moses responds immediately:

Translation: "That is what we were seeking! And they returned, retracing their footsteps." They returned. Not to a random place. But to that exact place. Where the miracle happened. Where Allah wanted them to be. Step by step. Retracing their footsteps. Back to where they needed to be.

The Principle Is Universal

Allah determined where Moses needed to be. At that rock. Where the miracle happened. Moses went too far. Past that place. But when he realized it, he returned. To exactly where Allah wanted him to be. For Moses it was a physical place. For us? Allah says it in His words. In His revelation. Direct. Clear. Without additions. Return to what Allah says. Not to what people say Allah says. But to what Allah Himself says.

The Dead Fish That Came to Life

There's something else in this story. The fish was dead. Food. Provision for the journey. But at that rock - where Allah wanted Moses to be - the fish came to life. Dead became alive. Through contact with that place. Through proximity to where Allah's sign was. And the fish swam back to the sea. Not further onto land. But back. To where it belongs. That's what happens when something dead comes to life - it goes the right direction. To its origin. To where it belongs.

This is not just a physical miracle. It shows a principle. Allah brings the dead to life. Not just physically. Also spiritually. Surah 6:122 says:

Translation: "Is he who was dead and We brought him to life and made for him a light by which he walks among people..."

Dead. Spiritually dead. Living in assumption. Following what others say. Not knowing.

Not verifying. Then he comes into contact with Allah's words. Directly. And he becomes alive. He sees. He understands. He has light. That's what the Quran does. It brings dead hearts to life. Just like the fish at the rock.

Maybe you were a dead fish. Following traditions. Hadith. Talmud. Doctrine. Human interpretations. Not knowing why. Just following. Spiritually dead. But when you returned to the source - to Allah's direct words - you came to life. You began to see. To understand. To verify. And just like the fish, you went the right direction. Back to Allah's words. Not further away to human additions. But back. To where you belong. That's the miracle. Not just for Moses. But for everyone who returns to where Allah wants them to be. At His words. Direct. Pure.

The Two Seas: What Allah Keeps Separate

In nature something special happens. Where rivers flow into the sea, fresh water and salt water meet. But they don't mix completely. Allah describes this in Surah 25:53:

Translation: "And He is the One who has let loose the two seas: this one palatable and sweet, and that one salty and bitter. And He placed between them a barrier and a forbidden partition."

- 'adhbun furatun: very sweet, refreshing, drinkable. - milhun ujajun: very salty, bitter, undrinkable. Allah keeps them separate. - a barrier and a forbidden partition. Not just a separation. But a forbidden partition.

- a line that must not be crossed. Fresh water is drinkable. It gives life. Salt water is not drinkable. If you drink it, your thirst becomes worse. Allah keeps them separate for a reason. What Allah keeps separate must remain separate.

So it is with revelation and human addition. Allah's words are sweet water - - refreshing, lifegiving, pure. Human additions can be bitter - - they make your thirst worse instead of quenching it. If you mix them, you no longer know what is pure and what is polluted. What comes from Allah and what comes from people. Allah keeps them separate. We must keep them separate.

The Smallness of Human Knowledge

There is a verse that puts everything in perspective. Surah 18:109:

Translation: "Say: If the sea were ink for the words of my Lord, the sea would be exhausted before the words of my Lord would be exhausted, even if we brought the like of it as a supplement."

The entire sea. Not enough for Allah's words. Even two seas. Still not enough. This is how great the difference is between what Allah knows and what we know. All human knowledge combined - all books, all scholars, all discoveries - is perhaps a swimming pool compared to Allah's sea of knowledge. And I personally? Not even a drop.

This is not false humility. It's reality. When I therefore declare something, I must be careful. Because my knowledge is extremely limited. But Allah's word is clear. If Allah says something in the Quran, that is certain. What I say about it can be wrong. But what Allah says is true.

Return to What Allah Said

Allah gave revelations. Torah. Gospel. Quran. This is certain. And Allah said things in these revelations. Claims. Instructions. In the Torah it says: "The word is near you; it is in your mouth and in your heart." In the Quran it says: "The book is detailed" and "The word is completed." These claims are there. You can read them. You can verify them. Return to what Allah Himself said. Read it. Understand it. Directly. That is the source. That is where you need to be. Just as Moses returned to the exact place where Allah wanted him, you return to the exact words Allah gave.

Not to what Wadd would have said. Not to what the Talmud says. Not to what councils decided. Not to what hadith reports. But to what ALLAH said. Directly. In His own words.

The Process of Separation

Once mixed - sweet water with salt - it's difficult to separate. It requires a process. So also with revelations. Once mixed - Allah's word with human interpretation - it's difficult to separate. Generations grew up with the mixture. They only know the mixture. The pure has become strange. But separation is possible. It requires a process.

Step one: acknowledge that there is mixing. This is the hardest. Because it means admitting: "What I followed my whole life is a mixture." Just as Noah's people had to acknowledge: "Wadd was just a human. Not a god." Just as Jews must acknowledge: "The Talmud is not equally binding as the Torah." Just as Christians must acknowledge: "Doctrine is not equal to Jesus' words." Just as Muslims must acknowledge: "Hadith is not equal to the Quran."

Step two: learn to taste the difference. Between pure and mixed. By first tasting the pure. Read Torah without Talmud. Read the Gospel without doctrine. Read the Quran without hadith. First. Taste the pure. Then the mixture. Do you feel the difference? Sweet versus salty. Refreshing versus bitter.

Step three: begin separating. Slowly. What is pure? What is addition? What is in Allah's words? What did people say Allah said? What can you verify at the source? What is assumption?

Step four: build on the pure. Not on the mixture. Not on what people said. Not on traditions. Not on interpretations. But on Allah's direct words. As they are. Without filters.

This process is difficult. Sometimes painful. Because you go against the current. Against what everyone does. Against what "has always been." But it's worth it. Because in the end you taste the pure. Without bitterness. Without confusion. Pure water. As Allah gave it.

Surah 18:56 - Batil Versus Haqq

There is a verse that summarizes this entire pattern:

Translation: "And We do not send messengers except as bringers of good news and warners. And those who disbelieve argue with falsehood to refute thereby the truth."

- yujadilu: they argue, debate. - bil-batil: with falsehood, with untruth, with assumptions. - li-yudhidu: to refute, to undermine.

- al-haqq: the truth.

This is the pattern. Batil - falsehood, assumption, human additions - is used to refute haqq. The truth. Allah's direct words.

Noah's people used the memory of Wadd to refute Allah's message. "Our fathers worshiped Wadd. Why would that be wrong?"

Jews use the Talmud to "explain" the Torah. But sometimes it contradicts the Torah. Batil is used to refute haqq.

Christians use doctrine to "explain" the Gospel. But sometimes it contradicts Jesus' words. Batil is used to refute haqq.

Muslims use hadith to "explain" the Quran. But sometimes it contradicts the Quran. Batil is used to refute haqq.

But haqq always wins. Because Allah's word is true. Human words can try to bury it.

Can try to refute it. Can add layers. But it remains there. Waiting. For those who return. For those who read. For those who verify.

The sweet water remains sweet. Even if people add salt. Even if they mix it. The purity remains. For those who want to separate. For those who want to purify. For those who return to the source.

The Practical Steps

How do you return to the source? Practically. Not philosophically. What do you do?

1. Read the revelation itself. Torah. Gospel. Quran. Whichever revelation you follow.

Read it. Directly. Not the commentaries first. Not the explanation first. The original. First. From beginning to end. Completely. Not pieces. Not verses here and there. But the whole book. So you know the context. The flow. The structure.

2. Read it without prejudice. Without thinking "this probably means that" because you always heard it that way. Read as if you're reading it for the first time. With open eyes. Open heart. Open mind. Let the words themselves speak.

3. Write down what you read. Literally. What does it say? Not what you think it means. Not what scholars say it means. But what it literally says. Write it down. In your own words. So you have it. Fixed. Verified.

4. Compare with what traditions say. Now. After you've read. Compare. Does the tradition match the text? Or does the tradition add something? Or does the tradition contradict the text? Write it down. The difference. Between what Allah said and what people say Allah said.

5. Choose what you follow. Consciously. If the tradition matches the text: follow it. If the tradition adds to the text but doesn't contradict: be careful. It can be useful. But don't treat it as absolute. If the tradition contradicts the text: the text wins. Always. Because the text is from Allah. The tradition is from people.

6. Repeat this process. For every topic. For every question. For every belief. Over and over. Back to the source. Check. Verify. Know. Don't assume.

This is the process. Simple. Not easy. But simple. And if you do it - if you really return to the source - you'll discover things. Maybe shocking things. Traditions that don't match.

Interpretations that aren't in the text. Beliefs that are assumptions. And then you must choose. Do you stay with the tradition? Or do you choose truth?

Verify This

Read Surah 18:60-64. The story of Moses and the fish. Read Surah 25:53. The two seas.

Read Surah 18:109. The sea as ink. Read Surah 18:56. Batil versus haqq. Read Surah 6:122. Bringing the dead to life. What do you see? What do these verses say? Write it down. And then ask yourself: have I gone too far? Past where Allah wants me to be? And if yes - return. Step by step. Back to the source. Back to Allah's words. Pure. Direct. Unmixed.

CHAPTER 13: THE BOOK - WHAT YOU DID, SAID, AND LEFT BEHIND

Introduction: Everything Is Recorded

On the Day of Judgment, a Book is presented. Not just to some people. To everyone.

In that Book: everything you did, everything you said, and everything you left behind.

Not vague. Not abstract. Concrete. Specific. Counted.

And when people see what's in their Book, they will be terrified. Because nothing is missing. Nothing is forgotten. Nothing is erased.

Everything you did, said, and left behind as your trace in this world - there. Right in front of you.

Surah 18:49 - The Book That Leaves Nothing Out

Translation: "And the Book is placed, and you see the criminals fearful of what is in it. And they say, 'Woe to us! What is this Book that leaves nothing - small nor great - except that it has counted it?' And they find what they did present [before them]. And your Lord does injustice to no one."

The Book Is Placed

- wa-wudi'a al-kitaab

"And THE Book is placed."

Not "a book." Not "some books." But THE Book.

For everyone:

Jews

Christians

Muslims

Polytheists

Atheists

Everyone

Each person receives their Book. And in it: their complete record.

The Criminals Are Fearful

"And you see the criminals fearful of what is in it."

- mujrimeen - criminals, guilty ones From - - (j-r-m): crime, guilt, offense.

Who are the criminals?

People who committed crimes:

Sins

Bad deeds

Injustice (- dhulman)

Falsification

Oppression

Shirk (associating partners with Allah)

These people - when they see their Book - are terrified.

- mushfiqeen - fearful, terrified, anxious

Why? Because they know what they did. And they know it's all there. ### "What Is This Book?"

"And they say, 'Woe to us! What is this Book...'" -

ya waylatana - woe to us, destruction upon us

They cry out in despair. Because they see what's coming.

- maa li hadha al-kitaab - what is this Book They're shocked. Terrified. Because:

It Leaves Nothing Out

"...that leaves nothing - small nor great - except that it has counted it."

- la yughaadiru - it does not leave, it does not skip

- sagheeratan - small - a small thing

- kabeeratan - great - a great thing

- illa ahsaha - except that it counted it

From -- (h-s-y): to count, to enumerate, to register, to record. Nothing is left out:

Not a small deed - Not a small word

Not a great crime

Not a great sin

Nothing

All of it. Counted. Registered. Recorded.

They Find What They Did - Present

"And they find what they did present."

- ma 'amiloo - what they DID

From -- ('a-m-l): to do, to work, to act.

- they did, they worked, they acted. - haadiran - present, there, in front of them Not hidden. Not forgotten. Not erased.

Present. Right there. Everything they did.

Surah 36:12 - What You Did AND What You Left Behind

Translation: "Indeed, it is We who bring the dead to life and record what they sent ahead and what they left behind."

What You Sent Ahead

- ma qaddamoo - what they sent ahead

From -- (q-d-m): to send forward, to put forward, to advance.

What you did in this life. Your deeds. Your actions. Your words.

This is what you "sent ahead" - it arrives before you on the Day of Judgment.

What You Left Behind

- wa-atharahum - and their traces, their effects, their impacts From

-- (a-th-r): trace, effect, impact, influence, footprint.

This is crucial.

Not just what you did. But what you LEFT BEHIND.

The effects of your actions. The traces. The impact. The consequences that continue after you're gone.

What Is In The Book? Three Things

Based on these verses, the Book contains:

1. What You DID - your

deeds, your actions

Examples:

Bad:

You committed shirk (associated partners with Allah)

You lied

You cheated

You oppressed someone

You stole

You committed injustice ()

You followed sources other than Allah's word without verification

You gave authority to humans over the divine text Good:

You prayed sincerely

You helped someone

You gave charity

You were just

You verified before following

You stood for truth

You followed Allah's word alone

All of it. Small and great. Counted.

2. What You SAID

Your words. Your speech.

Examples:

Bad:

You spread lies

You slandered someone

You taught people to associate others with Allah

You misled people with false information

You claimed authority without proof from the source Good:

You spoke truth

You taught from the source (Torah, Gospel, Quran)

You defended someone unjustly accused

You advised toward good

You said "verify everything, go to the source" All
of it. Counted.

3. What You LEFT BEHIND - Your Traces () This

is the most far-reaching.

Not just what you did in the moment. But the continuing effects. The ripples. The consequences that keep going even after you die.

Examples:

Bad traces you left behind:

You wrote a book spreading falsehood → Every person who reads it and is misled = in your Book

You compiled collections that led people away from the source → Every person who follows those collections instead of the original revelation = in your Book

You made music that calls to violence → Every listener who becomes violent because of it = in your Book

You taught people to associate others with Allah → Every person who commits shirk because of your teaching = in your Book

You started a tradition that leads people away from the source → Every person who follows it = in your Book

You spread a lie → Every person who believes it and spreads it further = in your Book The chain continues. The effects multiply. All in your Book.

Good traces you left behind:

You taught someone from the source (Torah, Gospel, Quran) → Every good deed they do because of it = in your Book

You wrote a book with verified truth → Every person who benefits and does good = in your Book

You planted a tree → Every person who eats from it or finds shade = in your Book You built a water well → Every person who drinks = in your Book

You gave good advice from the source that someone followed → Their good deeds = in your Book

You stood for truth and inspired others to verify → Their verified actions = in your Book The chain continues. The effects multiply. All in your Book.

Allah Is Just - He Knows Your Intention

An important note:

Allah is just. He is merciful. He knows your intention.

If you did something with GOOD intention:

You created something for a good purpose

You meant well

You tried to help

And someone MISUSES it - twists it, interprets it wrongly, does something bad that you never intended or called for:

You are not responsible for their misuse.

Allah knows your intention was good. Allah is just.

But:

If you DELIBERATELY created something that CALLS TO evil:

Music that explicitly calls to violence

Books that explicitly call to shirk

Content that explicitly calls to immorality

Teachings that deliberately mislead people away from the source

Then the effects - the people who follow that call - are in your Book.

The difference is: Did you CALL TO it? Or did someone misuse something neutral?

Allah knows. He is just. He is merciful.

Two Wings - You Need Both

The Quran repeats one phrase over and over. In dozens of verses. The pattern is clear:

"Those who believe and do good deeds." Not

one or the other. Both.

Never just "those who believe."

Never just "those who do good deeds."

Always: "Those who believe AND do good deeds."

Why Both?

Because you need two wings to fly.

Or, to use another analogy: you need two hands to swim.

Swimming With One Hand - You Drown

Imagine you're in water. Deep water. You need to swim to survive.

If you swim with ONE hand:

You struggle

Your head goes under water

You can't see clearly

You don't move forward

You drown

If you swim with BOTH hands:

You move smoothly

Your head stays above water

You see clearly

You move forward

You reach the shore

The Two Hands

Hand 1: Belief (īmān) + Prayer (salaat)

- they believed

- they established prayer

This is the spiritual. The connection with Allah. The inner reality.

Without this:

Your good deeds have no foundation

You're doing good but not connected to the Source

You're swimming with one hand Hand

2: Good Deeds (amal salih) they did

good deeds -

- from -- ('a-m-l): to work, to do, to act

- as-salihah - the good things, the righteous things

From -- (s-l-h): to be good, to be righteous, to be beneficial.

This means: community good. Not selfish acts. But deeds that benefit: - Yourself

Others

Society Community

good

Without this:

Your belief is just words

You pray but your character doesn't change

You claim faith but don't help people

You're swimming with one hand

Both Together - You Stay Afloat With

both hands:

Your head stays above water

You see clearly

You move forward

You don't drown

You reach the shore

This is what the Quran says. Over and over.

Surah 2:277:

"Indeed, those who believe and do good deeds and establish prayer and give zakah - for them is their reward with their Lord, and there will be no fear concerning them, nor will they grieve."

Look at the order: 1.

- believe do good deeds - .2

establish prayer -

3. give zakah -

.4

Belief AND deeds. Prayer (spiritual) AND zakah (practical - giving to people).

Both. Always.

Surah 103:1-3 (Al-Asr):

"By time. Indeed, mankind is in loss. Except those who believe and do good deeds, and advise each other to truth, and advise each other to patience." Four elements for success:

1. - believe do good deeds

- .2 - advise each other to

truth

- advise each other to patience

Belief AND deeds. Inner AND outer. Spiritual AND practical.

Without this: - loss. You drown.

How Shirk Destroys Both Wings

Shirk = associating partners with Allah

This doesn't just corrupt your belief. It corrupts BOTH wings.

It Corrupts Belief

If you commit shirk:

You don't truly believe in Allah ALONE

You associate others (secondary sources, scholars, saints, traditions)

You give authority to others beside Allah

Your belief is corrupted First

wing damaged.

It Corrupts Your Deeds

If your foundation (belief) is corrupt:

Your deeds are built on a false foundation

Like a tree with rotten roots - the fruit looks good but the tree will fall

Your prayers go through incorrect channels

Your giving is done for show or without proper foundation

Your "good deeds" are contaminated by shirk Second

wing damaged.

Both Wings Damaged = You Fall You

can't fly with damaged wings.

You can't swim with broken hands.

Even if you TRY - even if you flap your damaged wings - you fall.

This is why the Quran says:

Surah 39:65:

"And it was already revealed to you and to those before you that if you should associate [anything] with Allah, your work would surely become worthless, and you would surely be among the losers."

- la-yahbatanna 'amaluka - your work will surely become worthless

- habata - to become worthless, to be nullified, to fail

Shirk nullifies your deeds. Makes them worthless. Even if they LOOK good.

Because the foundation is corrupt.

Important Clarification: This Is Not About The Religions Themselves This warning is not against Judaism, Christianity, or Islam as religions.

It's against what SOME people ADDED to these religions:

Judaism itself (following Torah alone): Good, from Allah

BUT: Some Jews who added Talmud and gave it authority over Torah - this is the problem

Christianity itself (following the Gospel, seeing Jesus as a prophet): Good, from Allah

BUT: Some Christians who added Trinity and Church doctrine above the Gospel - this is the problem

Islam itself (following Quran alone): Good, from Allah

BUT: Some Muslims who added hadith and gave it authority over the Quran - this is the problem

The religions from Allah are not the problem. The additions by people are the problem.

And this applies to everyone:

A Jew who returns to Torah alone - following Allah's word - good

A Christian who returns to the Gospel alone - following Allah's word - good

A Muslim who returns to the Quran alone - following Allah's word - good

Anyone who adds to Allah's word - giving authority to human additions - this is shirk

So when we speak of "the problem," we're not condemning entire communities. We're condemning the BAD PART - the additions, the shirk, the moving away from the source.

The Way Out - Tawbah

****But there is hope. There is always hope.**

Until your last breath.** Surah

20:82:

"And indeed, I am the Forgiver of whoever returns (tawbah) and believes and does good deeds and then is guided." Four things:

1. - Tawbah - Return

- tawbah - return, repentance

From -- (t-w-b): to return, to turn back.

Not just "I'm sorry."

****But:** returning to your original state.

Your pure state. The state you were born in:******

Pure

Without shirk

Without sins

Connected to your Creator

Fitrah - natural state

Tawbah = returning spiritually to that pure state.

2. - Believe

Really believe. Truly. Verified from the source. Not blind following.

3. - Do Good Deeds

Not just believe. But DO. Act. Work. .

Community good. Beneficial deeds.

4. - Then Is Guided

From -- (h-d-y): to be guided

Stay on the path. Continue. Don't return to shirk. Keep going.

With these four: forgiveness. Mercy. Hope.

Surah 20:111 - The One Who Carries Injustice

But what if you didn't return? What if you carried injustice?

"He has certainly failed who carries injustice."

- qad khaba - certainly failed, certainly been disappointed

From -- (kh-y-b): to fail, to be disappointed, to be fruitless

- hamala dhulman - carries injustice

- hamala - he carried, he bore - dhulman - injustice, wrong, darkness If you carry injustice:

Oppression

Shirk

Sins

Bad deeds

Any dhulm

You have failed. You are fruitless. Your effort is wasted.

"Go To Those You Took As Masters"

And here's the devastating irony. On that Day, Allah will say:

"Go ahead. Go to those you took as masters. Go to those you gave authority. Go to your 'gods' - your scholars, your priests, your scribes, your collections, your traditions."

***Ask THEM for your reward. Ask THEM for salvation. You followed THEM, didn't you?

You gave THEM authority. Not Me. So go to THEM."** **And

they will be FORCED to go to them.

They must. No choice.** They

will cry out: "Bukhari! You

said this was authentic! Save

us!"

"Pope! You said this was doctrine! Save us!"

"Rabbi! You said this was law! Save us!" But

those they call to:

Can't hear them

Can't help them

Can't save them

Can do nothing

And THEN - after they see that their "masters" are powerless - THEN they face Allah.

With all the injustice () they carried.

With all the shirk they committed.

With all the authority they gave to others.

Fruitless. Failed. Lost.

**This is not mocking the religions.

This is showing the consequence of shirk - of taking masters other than Allah.**

The Complete Picture

Let's bring it all together:

1. The Book is presented (Surah 18:49)

What you did

What you said

What you left behind (your traces, effects)

Everything counted - small and great

2. You need both wings (Belief + Good Deeds)

Like swimming with two hands

One hand = you drown

Two hands = head above water, see clearly, move forward

3. Shirk destroys both wings

Corrupts belief - Nullifies deeds

Even "good" deeds become worthless

4. This is not against the religions themselves

Judaism, Christianity, Islam - all from Allah

The problem: what people ADDED

Those who return to the source - praised

5. The way out: Tawbah

Return to your pure state

Believe (verified, from source)

Do good deeds

Stay guided

6. If you carry injustice without tawbah

You have failed

Fruitless

"Go to those you took as masters - ask THEM"

They can't help

You face Allah with your injustice

For You - Right Now

****This isn't theory. This isn't ancient history.**

This is YOUR Book being written. Right now.

As you read this.** Every

deed you do - written.

Every word you say - written.

Every effect you leave - written.

Ask yourself:

What is being written in my Book right now?

Am I swimming with both hands?

Belief (verified from the source) Good deeds

(community good, not selfish) Or am I

swimming with one hand? Drowning?

Have I committed shirk?

Following secondary sources over the primary revelation?

Giving authority to humans over the divine text?

Blindly following without verification?

****If yes: are my deeds being nullified?**

Even if they look good?******

What traces am I leaving?

If I teach someone something - what am I spreading?

Truth or assumptions?

Verification or blind following?

The source or additions?

Do I need tawbah?

Return to the pure state

Verify everything from the source

Stop giving authority to secondary sources

Do good deeds with the right foundation The

Book is being written. Now. Today.

****What do you want in it when it's presented to you?**

And who will you call to on that Day?

The sources you followed?

Or Allah alone?

Verify This

Don't just accept what's written in this chapter.

Verify it.

Read:

Surah 18:49

Surah 36:12

Surah 2:277

Surah 103:1-3

Surah 39:65

Surah 20:82

Surah 20:111

Check if what's written here matches what's in the Quran.

Because that's the whole point.

Don't follow blindly.

Not this book.

Not any book.

Verify everything.

Your Book is being written.

Make sure what goes in it is verified.

True. Good.

Both wings. Both hands. Head above water.

See clearly.

That's how you reach the shore.